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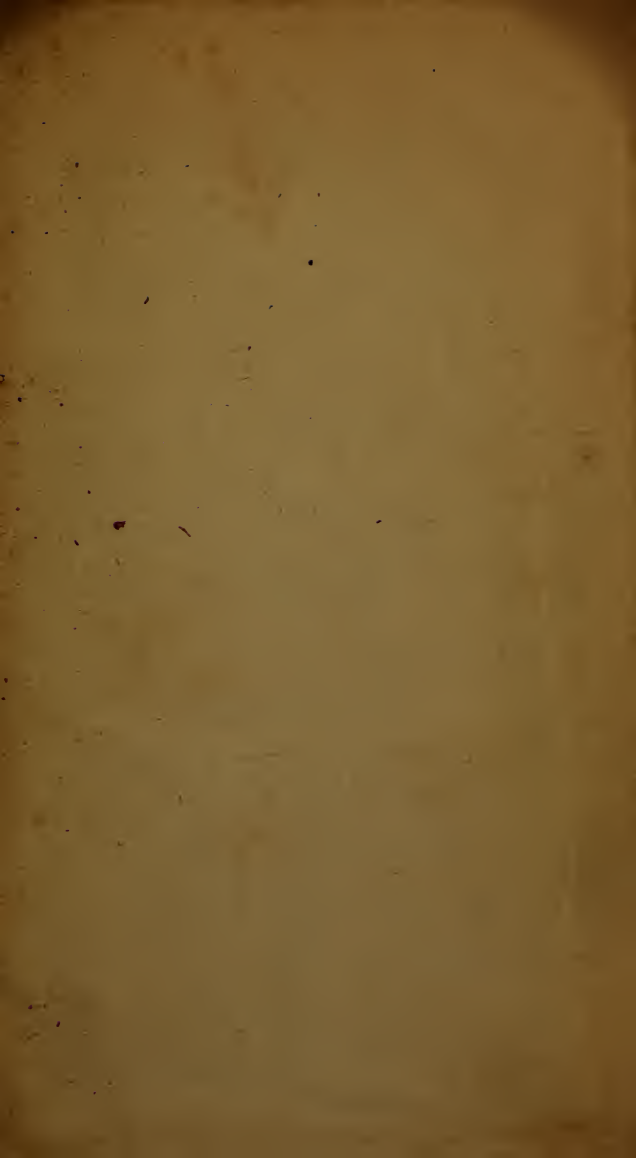
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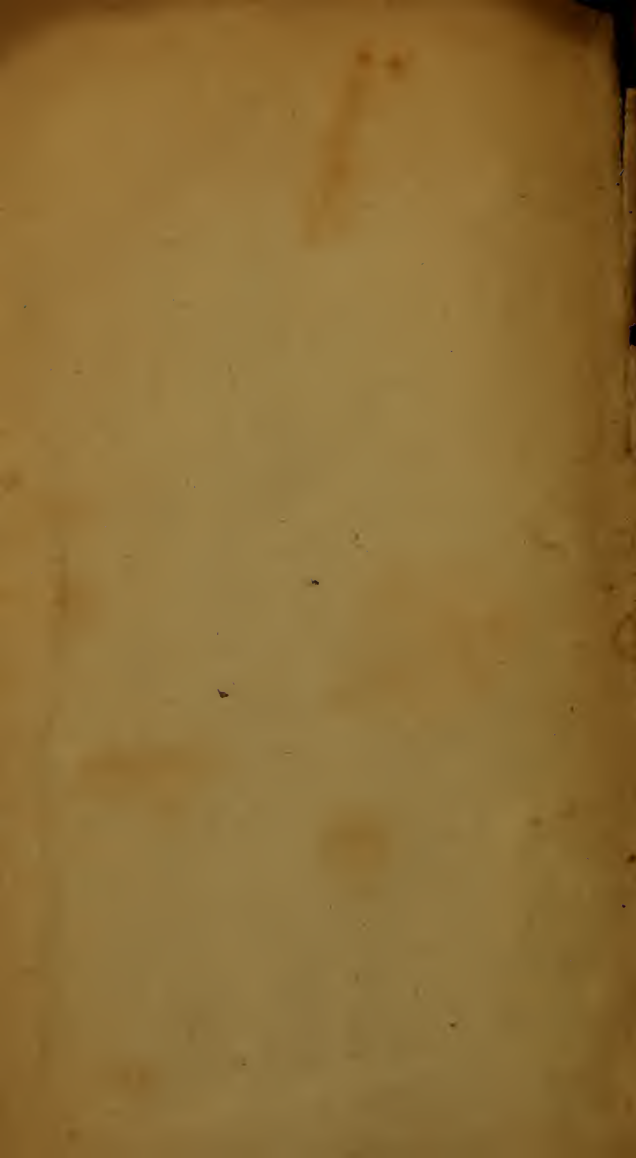
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LAZARUS REDIVIVUS;  
OR, A  
DISCOVERY

OF THE

TRIALS and TRIUMPHS that accompany  
the Work of GOD in and about his  
People;

Tending to clear up those Mistakes men have  
about it.

Being the Subject of several

S E R M O N S

By N. B L A K I E,

Minister of the Gospel.

THE SECOND EDITION.

*Thy dead men shall live; awake and sing, ye that  
dwell in dust, Isa. xxvi. 19.*

*By faith they received their dead raised to life again,  
Heb. xi. 35.*

EDINBURGH:

Printed by E. and J. ROBERTSON.

MDCCLX.



The AUTHOR's

# EPISTLE

TO THE

JUDICIOUS READER.

Courteous Reader,

**I**F, in the entry, I should accost thee with empty compliments, and unnecessary apologies, thou mightst justly suspect my seriousness, and expect nothing but the wind of vanity in the following discourses; which would be things most unsuitable for a mourner in Zion, that would gladly, in the issue, approve himself to thee a Benjamin, a son of consolation. Therefore, as I hope thy sobriety will not permit thee to expect the politeness of words; so I promise myself thy candid construction of this my bold enterprise, to present thee with a sight of a dying work in its grave clothes; not with its attire on its head, not with its shoes on its feet, (because dying) but in its filthy garments, Zach. iii. 4. among the pots, and as going down to the dust; and therefore the more subject to receive prejudice, while sent out to travel through the valley of Baca, and the ragged rocks, before the stones be gathered out, that offend the unwary and unarmed traveller.

If I should tell thee that this work (as  
the

the author) is as one born out of time ; how contrary this way of edifying thee is to my genius ; how much I dreaded any such thing, though I had been attended with the greatest encouragements, which the present time doth not allow me ; how much beside my intention, when first I had occasion to think on these things ; and how many distractions I have had pulling me away from waiting on my Master, either when going to Jairus's house, to revive the child, or when going to Judea to raise Lazarus, or when disputing the case with his unbelieving disciples, or when pleading with Jacob's God for his return to revive his people : if, I say, I should tell thee what of this kind I have met with to discourage me, you would rather wonder that, with Aggar, I have not thrown away this child, than censure me for not having that dexterity in clothing it with these comely ornaments that such as come on the stage, and have to do with such a conceited and feverish generation, find necessary. If thou judge me too mystical in my exposition on some of these texts I treat upon, or that I strain the history ; know that I have defence to fly to, both upon the account of the antient fathers paraphrasing on the history of Lazarus, and upon the account of modern divines, that did go before and prepared my way. For Augustine, in his 49th tract, on John xi. Matth. ix. and Luke vii. examining the cause why  
Christ

Christ wept, cried out, and was troubled in spirit, before the raising up of Lazarus, whereas he raised up others with greater facility; he concludeth the mystery to have been, for that now Lazarus was dead four days, and also buried; which signifieth the four degrees of a sinner: the first, in voluntary delectation of sin; the second, in consent; the third, in fulfilling by work; the fourth, in continuance or custom thereof; wherein, whosoever is once buried, saith this antient father, he is hardly raised to life again, without a great miracle of God, and many tears on his own part. Where you may see he doth more than I do, in making use of this instance, by perusing what I have said, and comparing the same with his paraphrase on the text. If it be said, that I refer it to the work of God in general, thou mayst answer thyself, by a sober making use of that philosophical maxim, *Quod convenit uni tali, convenit omni tali*. And if this rule be not transgressed, then I hope thou wilt forbear to censure, and look on thyself as particularly concerned in this thing. I might instance to you several modern divines that do say, by Lazarus is holden forth the poor, low, and abject condition of the people of God. These have passed through thy hands without thy censure, (for ought I know); and I shall hope thou wilt not make a new law for condemning of that in me, that hath been justified and approved in others.

But

But expecting the best of thee, or (at least) being resolved to bear the worst thou canst say of me, or of this enterprize (till God make thee of a better mind by reviving his work); I shall make bold to give thee some foretaste of the subject matter of these following discourses.

And, first, Thou hast here presented to thee a discovery of the wonderful wisdom of God, in his providence about his friends; where you may see a work happily begun, pitifully marred in the progress, and yet crowned with loving-kindness in the end; and that notwithstanding of all the mistakes of persons concerned about it, as you may clearly see in your considering what is said as to Jairus's child. Secondly, You may see the matchless love of a Redeemer, that cannot forget a sick, dead, and stinking Lazarus, nor be terrified from going down to Judea to see and raise him, notwithstanding of his disciples disputing to the contrary, and his own hazard; together with what is commendable or discommendable in the saints carriage at such a time, and when called to such trials, and to wait on Christ in the performance of such acts of love towards his dead friends.

Thirdly, You have the resurrection of Lazarus, together with a gracious disappointment of the disciples fears of dying, upon their going down to Judea, and the out-doing of their hopes; for they had no hope (for the most part) that Lazarus should be raised again.

Fourthly,



Fourthly, You have all this generally summed up in my last work, together with that wherein the saints exercise doth principally consist, *viz.* their serious pleading with God for a reviving; the account whereof is such as my present work would permit me to give. If it be wanting in any thing, know I was necessitated, for thy sake, to abbreviate it; lest this work should be too burdensome to thee, which of its own nature is heavy, and, being dead, cannot but burden thee the more. This is a brief account of the subject-matter. For my curt stile, or what else of this nature thou mayst quarrel with; know, I studied brevity, and ever judged matter better than words, and that it is needles to speak that by many words which may be understood by few; *frustra fit per plura quod fieri potest per pauciora*. And I have the advantage of others in this, in that I call you to read nothing but what you have seen and handled, and what you have in some measure tasted of. All I desire is to inform thy judgment about the present case of thy soul, and of Christ's great concerns; to affect thy heart, to rectify thy mistakes, and to encourage thee to put to thy shoulder for rolling away the stone, that our Lazarus may rise again; and to help thee to plead for reviving from God, that he may be glorified, his house built up in troublesome times, and all his saints made to shout for joy.

If you ask, Under whose patrociny? I tell thee, it is dedicated to thee; that thou, reaping  
the

the fruit of it, may find thyself obliged to stand to its defence, against all the enemies of a dead work. I present it to the dead, that they may hear its voice and live: I present it to the living, to call them to the funeral of his great work, if he do not revive it: I present it to thee who art an enemy to all, that the groans and sighs of it may draw forth pity from thee: I present it to the Gallios of our time, to the Baruchs, that seek great things for themselves, and forget the house of God; and do call all of you to “behold and “see, if there be any sorrow like unto this “sorrow.” I am sure, common ingenuity will make you pity Lazarus when so low; I am sure Christianity will make you admire the work and the Worker; and I am sure common charity will constrain you to accept gratefully of this mean essay and to better it, so far as thou canst, by thine; which I promise kindly acceptance unto, though I were in Judea, where there is little to be heard, except stoning one day, and Lazarus is dead another. I will detain thee no longer, but commit myself to thy Christian ingenuity, and in thyself expect a sanctuary against all the shots of the adversary, that our God in all things may have the glory; which is that which thy unworthy servant in the work of the gospel prayeth for.

N. B.



## To the serious R E A D E R.

**T**HIS book intituled *Lazarus redivivus*, (or *Lazarus restored to life*) was first published at London, in the year 1671; and the sermons which it contains do appear (from several passages in them) to have been preached there, a little before that time. As the author's name is not to be found in Dr Calamy's list of the ministers who were ejected or silenced after the restoration in 1660, it would seem that he had not then entered into the ministry: but if so, he was one of those whom the Lord raised up to take part with the witnesses who prophesied in sack-cloth, — amidst the dismal and unparalleled desolations of God's heretage in that period.

These sermons were particularly suited to the then ruinous condition of the Lord's work; they were particularly calculated for the instruction and encouragement of such as favoured the dust of Zion in those days. — Matters, indeed, are since greatly altered, as to the liberties which we have been blessed with in this age; especially under the legal and paternal government of the illustrious family now reigning: so that the Lord's work is no longer exposed to the destructive influence of tyranny and persecution. But, alas!

the state of it is not now less melancholy, though in a different form. It continues to be very much a dead and buried work; even with a great aggravation of guiltiness and wo, —as the sad case proceeds not from the violence of rulers, but from a grievous degeneracy of all ranks. And therefore the following sermons may be no less useful and savoury to the mourners in Zion now than formerly; as they lead to a kindly lamentation over the Lord's dead work; to a proper exercise of faith concerning it, and to hopeful views of its revival: the whole bearing a sweet and ready applicableness, not only to the public woes of the church, but likewise to the private woes of every true Christian.

The church's night, the Christian's night, is a time for weeping; and this book may be a very pleasant, a very helpful companion to the sorrowful,---till their sorrow be turned into joy. The matter which it contains, and the method of handling the same, will indeed be treated with ridicule or contempt ---by what is now the fashionable taste, as if it were some pitiful kind of jargon: but when the Lord shall arise to build Zion, to revive his work,---he will put to death, with deserved ignominy, all these corruptions that now pass for elegancies and refinements in matters of religion; and then the good old way shall be restored to its due credit. In the mean time, "wisdom is justified of her children."

“ children:” and it is presumed, that both the matter and method of this book will sufficiently approve themselves to all such as are exercised to godliness; yea that none such who shall once read it, will think one reading of it enough.

The sermons run much upon metaphors; and these, it is hoped, will be found delightfully improved, without being over-strained. The whole is very practical, coming close home to the use of the Lord’s people,---for correcting their mistakes, directing their exercise, and comforting their hearts about all heavy cases of his work in or about them. The whole is also very plain, of remarkable simplicity,---sufficiently levelled to the ordinary capacity of Christians. And there is another property, which very seldom meets with these just now mentioned; that something uncommon and unexpected runs thro’ almost every page of it,---so that the serious reader, while he is profited, will, at the same time, be pleasantly entertained: yea, there is such a peculiarity in the strain and composition of these sermons, that he will find an engaging newness in them,---after all that he may have formerly read or heard upon the same subject.

It was very rarely that any copies of this book were to be met with; and I have long wished to see it re-printed, being sorry that so few were acquainted with it. I have the satisfaction to think, that my private recommendations

mendations of it have had some hand, at least, in raising such demands for it at some auctions where it lately occurred,---as have encouraged to set about the present edition. And this open recommendation of it, to the perusal of all those who are lamenting after the Lord, is freely made, without any fear of their censure, and without any regard to that of others,---by

Their well-wisher,

Edin. April 30th,

1760.

ADAM GIB.

# LAZARUS REDIVIVUS, &c.

MARK V. 35.

*While he yet spake, there came from the ruler of the synagogue's house certain which said, The child is dead, why troublest thou the Master any further?*

THERE are three things that seem too wonderful for us; the first is, that a work should die in Christ's hand, who is the prince of life, all whose saints are lively, because in his hand, Deut. xxxiii. 3. The second thing that seems too wonderful for us is, that death that does fall on Christ's work, cannot, by its strong bonds, detain the work, when Christ hath a mind to revive it: then the earth shall no more cover his slain, his dead shall live and must arise; the faith of which makes his people sing in the dust.

The third thing that seems too wonderful for us is, that all these deaths, by his appointment, hasten towards the reviving of his people: when he kills, reviving is within two days march to his people, Hos. vi. 1, 2. "After two days he will revive us: a gain, and we shall live in his sight." All these three you may see in this instance that my text presents you with.

I shall, before I enter upon the words, premise these three things. First, While it is going very well with one patient under cure, it may be going very sad with another. The poor woman being cured, she is dismissed in peace; and while he is

A

speaking



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A

speaking

now is dead, after he has put him to much trouble about it. Thus much for clearing the second and last part of the words.

x I shall only speak unto these three points of doctrine. The first point is this, That a work happily begun, and countenanced by Christ very much, may meet with many sad things, and fall under a cloud, before it come to a close.

The second doctrine is this, That the trials that attend Christ's work make many heart-discoveries.

x Thirdly, That all the deaths and trials that befall Christ's undertaking are for his glory; or thus, Glory grows out of them: they must pay this rent to him that is the sovereign disposer of them.

I return to speak unto the first point of doctrine. There is a happy beginning here, as you may see from verses 22, 23, 24. and yet here the child not only grows worse, but dies; "the child is dead;" there is the cloud that passes over the concerns of Christ in this undertaking of his. The like you may see in many of our Master's undertakings, whether it relate to his public work towards a church or nation in the general, or else to a particular work of grace on particular souls. For the first, you know that his delivering his people out of Egypt had a good beginning, yet came under many clouds ere it came to a close.

The Lord at first appears to Moses, he speaks to him, he tells him he had seen the affliction of his people, and that he would come down and save them; he sends them to treat with Pharaoh about this thing; he convinces many of the enemies, that the land suffered for their cruelty used to the people of God, and that this was the finger of God. This was a good beginning; and yet the work grows worse, their bondage becomes heavier than before: and truly it is ordinary that it is darkest before day break, and the shadows flee away. A second instance

stance to prove this is that of Ezra and Nehemiah. The Lord stirs up authority to give encouragement to those that had any respect to the temple at Jerusalem. And, 1st, The king gives commandment to them to go and build. 2dly, He provides them with things necessary for advancing of the building: 3dly, He commands all his subjects to advance the building, by contributing each to it according to their capacities. 4thly, The poor Heathen people willingly give in their help and concurrence. There's a good beginning; yet you see within a little while the haters of Zion misrepresent the work, call the city a rebellious city, and so obtain an order to cause them to desist from the work. This interruption was a darkening cloud that passed over the concerns of God at that time. And what shall I speak of Christ himself? They highly esteem him, they wonder at what he does, they will make him a king; and anon they crucify him. And as it fares with the green tree, so it fares with the dry. As to his particular work in souls, how is it like the disciples going to sea? It is very calm at the beginning, for our Lord will not let some go to war in the first year of their marriage; but when they are going on, and making progress, the winds rise, the ship fills with seas, and then they expect nothing but death. And this note, That such as are brought in to him by his still voice of the gospel, and are drawn to him by his cords of love, do usually meet with some remarkable humbling dispensation, after that the work is happily begun in them.

In prosecution of this point I shall speak unto these three things.

1st, I shall shew you what good beginnings there may be at first undertaking of a work, or at our first putting a work in Christ's hand.

2dly, I shall shew you that it may grow worse with this work, after all these good beginnings; it may grow worse than ever it was before: "the child is dead."

3dly, Why it is that our Lord orders his concerns thus, that after they have had a good beginning, yet they grow worse, and die.

For the 1st of these, What is that good beginning that a work may have in a church or nation? For answer unto this I say, 1. It is a good beginning when persons concerned about this work bring the work to Christ's door. It is said they brought all their sick and diseased unto Christ: and truly the disease is more than half cured when it is laid at Christ's feet; "Rise, take up thy bed, and walk," may be Christ's next word to such a soul. It were good if so it were with us; if we could trust him with his work in our souls, he would direct our thoughts, and in due time he would bring it to pass.

A second excellent thing that is a good beginning is this, When a soul, upon seeking in to Jesus the Lord, does find him; "he that finds me, finds life, and obtains favour of the Lord." Jairus finds Christ, when seeking him. It is that which galls a cross, and breaks the heart, when the soul, under the persuasion that help only is to be had in him, cannot find him. Job xxiii. 3. "O that I knew where I might find him." verses 8, 9. "Behold I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him." So Song v. 6. "I sought him, but I found him not; I called for him, but he made me no answer." But O how sweet is it when the soul seeks him and finds him! Luke iv. 42. and when it finds him, it will not let him go, till it bring

bring him into its mother's house, Song iii. 4. So Jairus here seeks him, and finds him.

A third excellent beginning is this, When the soul is earnest in its addresses to him; that is, much in intreaties, as Jairus was here, verse 23. and as that man, John iv. 47. He besought him to come down very earnestly, as you may see, by doubling his request, verse 49. Our Lord never opens the mouth to ask, and to ask earnestly, but he has an open heart to give in supplies. As seeking is hopeful in itself, so, when attended with ardency and zeal, it is next neighbour to finding. When he is asked for of the house of Israel, then he accomplishes his promises.

A fourth excellent beginning that is here, and it is very hopeful, is this man's humility; it is said, "He fell at his feet." Humility is the first step to exaltation: humble yourselves under the mighty hand of God, and he will exalt you in due time. There is a two-fold capacity in this excellent grace, in order to the obtaining of mercies: 1st, It hides from storms, by keeping the Christian with a low sail: like the lower shrubs, they don't meet with such a wind as the tall cedar. 2dly, It is that which has the promise: he saves all the meek of the earth, the meek he teaches his judgments, the meek he teaches his way; "but pride goeth before destruction."

A fifth excellent beginning is this, There is faith in the case: "If thou wilt but touch her, she shall be made whole," she shall live. It is sad that that faith that should be first at work in our employing of Christ comes last; we exercise not faith for obtaining of strength to prevail with Christ, when we are very ready, at least for the fashion, to bring in faith in the close, to obtain the pardon of things both omitted, and committed against the Lord. Note, Wherever faith begins, and puts work in Christ's



Christ's hand, loving-kindness heals weakneses, and crowns all with blessednes.

A sixth excellent beginning that you have here is this, Christ welcomes Jairus, and willingly and readily undertakes the work. None more welcome to Christ than the man that comes to employ him about his work, and there is nothing he more willingly undertakes than work that belongs to his office as Mediator; and there is no fear when Christ welcomes you, and undertakes all your works in you and for you: come to him at midnight, he is the friend at midnight that will open to you, and supply your wants.

A seventh excellent beginning here is this, That Christ gives Jairus a promise that he will cure the child: not that the child shall not grow worse or die; but that, die it or not, he will cure it. Christ's promises always leave a latitude for his power and wisdom to carry out the accomplishment thereof as it seems most conducing to his holy end and purpose.

An eighth excellent beginning that is here is this, That Jesus Christ presently goes about it; he is on his way to Jairus's house. And truly it is a brave beginning when Christ is on his way to Jerusalem, and making haste, so that all the disciples are made to cast their garments, (Mat. xxi.) and strow them in the way before their triumphing King. Buyers and sellers may look for turned-over tables, and turning out at doors, when Christ's haste makes disciples cast their clothes. It is lovely to see Christ skipping over the mountains like a hind and like a roe.

X A ninth excellent beginning here is this, He gives a fresh proof of his power and virtue in curing the woman with her bloody issue. This Jairus sees, for confirming of his faith. And truly it is a great ground of encouragement to thee, when thou seest

as bad, as sick and as hopeless sinners as thou art, cured by one touch of the hem of Christ's garment.

A tenth and last excellent beginning is this, That X Jairus is kept at his duty till his mercy comes: he never parts with Christ till he performed the promise; nor does he challenge him for preferring of others that accidentally met with him in the way. It is our safety to adhere to our duty; and when his people are tender and conscientious in doing their part, then Christ shall be found faithful in doing his in his time, Isa. lx. last.

Thus much for the 1st thing propounded, which is the blessed beginning that Jairus met with when he came to Christ about his daughter.

I come to the 2d thing propounded to be spoken to, *viz.* That notwithstanding of all these excellent beginnings, the child grows worse, and dies. Where, 1. Take notice of this, that now Christ seems to break this bruised reed, by doubling his burden: before he was bowed down as low as he could stoop, even to Christ's feet, under the weight of a sick child; now he has a hopeless-like burden of a dead child: "the child is dead." And truly sometimes our Lord, when he intends to take off thy present burden that thou dost cast over on him, lays on thee another that is more pressing down and sinking, that he may have the more mercy on thee.

2. Now, it seems, the poor man's expectation is frustrated; he expected news of a cure wrought by Christ, but now, in the midst of his expectation, the child dies. And this is very sad, when the expectation of the poor supplicant fails him; but it shall not be for ever, if it be of God, that saves the upright in heart, and grounded on a promise, as this is here.

3. Now it would seem that his great beseeching of Christ is in vain, as the people of the house judged.

judged. And 'tis a sad death to the people of God, when all their prayers seem to be slighted, and when providence gives a check to them all. What might some now say, but, as in the 22d psalm, "He trusted in God that he would deliver him; let him do it now, seeing he delighted in him?" Delays are not denials: the child may die, and, to thy sense, all thy prayers may die with it; but you shall find your mistake in the close.

4. Upon the growing worse of the work, and the child's death, this is very sad, that now Christ is not so good as his word; he promised to cure the child, and now she is dead: what is now come of the promise? this providence seemeth to destroy it. Note this, Many sad trials may fall out betwixt the giving of a promise and the performance thereof; Isaac must be sacrificed, before the seed of Abraham be as the sand of the sea-shore for multitude.

5. There seems to be partiality and unequal dealing in the case, in that one that is in no such hazard, and picks him up by the way-side, without intreaties, or any such wrestlings as he had about his daughter, should be cured instantly, and in the mean time his daughter dies. Grace may act in a way of sovereignty to some, and yet in the ordinary way of duty to others; they must be first whom he will have first. Though Christ cure one that makes not half of the bustling that thou makest, nor is not in such a dangerous case, yet thou must not offend, but wait upon him, acknowledging this, that he may do with his own what he pleaseth, and improving his mercy to others, for strengthening thy faith about thy own cross, and thy deliverance out of it.

6. That now there is no probable ground of a delivery; "the child is dead;" nothing now can be done, all probable ways disappear. This death



death hides the promise, hides Christ, hides the duty, and hides the former gracious works that Christ had done, and fills all the house with darkness, crying and confusion; only Jairus himself, a person most concerned, hath the least burden of his hopeless case, because in his duty, and with Christ. And truly the more improbable things appear to be, we should adhere to Christ the more, and hold our peace till we hear what Christ will say, and say the same thing with him; he will work next.

7. This is very sad, that all the friends next to the work are under grievous mistakes, being thus clouded with this dispensation; they mistake even then when Christ was nearest them, when their duty was most called for from their hand, and when the work was nearest the recovery. In violent fevers oft-times persons rave most when nearest to a cool; so is it often with the people of God, they sometimes never rave and speak more idly than when their mercy is within sight of them. I shall name these few mistakes that these certain persons were guilty of.

(1.) They were guilty of this mistake, in that they looked on all Jairus's prayers and faith that he had exercised in employing of Christ to be troublesome to Christ; "you have been troubling all this time," as the words import: for why should they say, "Trouble him no further," if they had not thought it a trouble to Christ to be employed as he was? Truly we trouble him by slighting him, but never by praying to him, or believing in him.

(2.) They mistake in this, in that they judge the case hopeless and helpless; "the child is dead:" there is no help, there is no hope, but dead it must be; there is no hoping against hope here, this dispensation makes them all to stagger; they consider the death that is on the child, but don't consider who

who has undertaken the cure, nor his promise about it, and therefore they thus mistake and faint.

(3.) A third mistake is this, that they judge that Christ can do nothing now, the child being dead: if there had been any life, he might have preserved it; but life being gone, he cannot recal it. This seems to be their very sentiments upon the whole; and this is a very great mistake, for most of our Lord's work is among the dead; he can as easily revive them as he did create them, one word does both: oft-times he by death brings to life, by breaking down builds up, and by wounding he cures; so that it is neither in vain nor irrational, as this challenge imports, to employ Christ about a dead cause, a dead heart, or a dead child. The reviving of such God works oft-times with men. Thus much for the second thing propounded, *viz.* the growing worse of the case and cause now undertaken by our Lord.

I come, in the 3d place, to the reasons why our Lord suffers a death to fall on his own concerns, and things to grow worse upon his undertaking of them, and that after so good appearances at the beginning.

The first reason why our Lord suffers things to die and grow worse, and that after they have had an excellent beginning, is, that he may give them a proof of his wisdom and power, when all their wisdom and power is gone, so that they know not what to do, for lack of wisdom, and they cannot do what they know, for lack of power and strength. This Job acknowledges, Job xii. 13. "With him  
" is wisdom and strength, he hath counsel and understanding." Oft-times the people of God are discouraged when they see both wisdom and power upon the other side; yet our Lord, by some such experience like this that is in my text, makes them see that there is wisdom and power both on their  
side

side, Isa. xxxi. 2. " Yet he also is wise, and will  
 " bring evil, he will rise against the house of evil  
 " doers;" he will shew them that he is so wise,  
 that he knows how to advance his work by all the  
 stops and deaths that it meets with, and how to  
 enrich his people by impoverishing them, how to  
 enlarge them by all their imprisonments, and how  
 to give them meat out of their eaters; and he will  
 give them a proof of his power in supporting them  
 when their crosses are sinking and discouraging;  
 yea, sometimes our Lord smiles at the trial of the  
 innocent when it is most violent, because thereby  
 an occasion is offered him to make known his wis-  
 dom and power in supporting and delivering his  
 people, and bringing them at last to a wealthy  
 place. This is the first reason.

The second reason of the point is this; when  
 our Lord has happily begun his work in a nation,  
 city, or particular soul, he suffers it to grow worse,  
 and to die in appearance, to check and reprove  
 persons that are employed and concerned about  
 that work. Now, there are these five things that  
 need a rebuke in persons concerned in Christ's un-  
 dertakings. The 1st is this; when his work pro-  
 spers, and when he grants his people abundance  
 of encouragement, then his people begin to exalt  
 themselves; they forget the apostle's exhortation,  
 " Be not high-minded, but fear;" and so, exalt-  
 ing themselves in Baal, they die, this brings a  
 death upon them, Hof. xiii. 1. It is a very omi-  
 nous thing to the church of God when the daugh-  
 ters of Jerusalem walk with out-stretched neck,  
 and play the wanton, till they provoke the Lord  
 to kill them with thirst; " I will slay her with  
 " thirst, she shall no more come at her idols," Hof.  
 ii. Why? because they had waxen proud and wan-  
 ton against the Lord; so Psal. lxxviii. 61. they  
 grow proud of external ordinances, they look

more to the ark than to the God of the ark ; they glory in the holy mountain, and forget the God of it. Well, what does our Lord in this case ? To check their pride and wantonness he delivered his strength into captivity, and his glory to the enemy's hand. 2dly, He carries on his work thus to check his people's carelessness and slothfulness about the work. When they come first to employ Christ, they use to entreat him greatly, and then our Lord gives them encouragement ; but so soon as they get a little of this opium, this sleeping drink, they fall presently careless and indifferent, and lay by the work ; whereupon the Lord suffers a death to fall upon his people, and sends them the dreadful, alarming news, " the ark of God is " taken, the glory is departed from the sanctuary ; " that by this death on his own work he may revive thy prayers, increase thy tears, and double thy actings of faith that have been dead with thee this long time. Our Lord loves not to see ministers sleeping, and professors doting, when he is risen up to the prey ; and therefore, though he had given us never so promising beginnings, he will put a stop to his work, till he make thee that art the minister or professor rise up, and shine in thy duty, when he is risen up, and is shining in his sanctuary : Hos. v. 15. " In their affliction they will " seek me early." 3dly, It is to check their self-seeking. Oft-times when we meet with encouragement in his way, we become selfish, and too much mind our own things ; this provokes him to send a death on them. Some hug their children till they kill them, some are so taken up with their own things that they leave Christ alone, Job xvi. last. Thereupon is it that our Lord lays a death on that thing that thou dost love more, seek more, delight in more than thou dost in him. It is ominous to his work and people when persons intrusted with his

his glory do mind their own things. If you do, our Master will check this in you, by bringing a death on the work, and on all your interest also that you minded more than the work, which should have been your principal interest. 4thly, To check our unbelief. Oft-times we commit our work to him by faith, but we do not exercise this faith unto a patient waiting for the Lord. They that believe make not haste; that is, that keep faith in exercise about the work: but truly, however there be some acts of faith put forth upon our first employing of Christ, and the encouragement that he bestows upon us, yet we don't keep up this excellent exercise of faith; and thereupon we, and the child, and all die. O that we could mind these two words, *viz.* his first word, Mat. xi. 28. "Come unto me, &c." his last word, John xv. 4, 5. "Abide in me." When we turn off from him, he turns out death, with a commission to seize on all our glory, as a sufficient check to our unbelief that causes us thus to depart from him. 5thly, He suffers a death on his work to check the carnality and earthly-mindedness that may be found among professors, which is the great cause of this untender walking and backsliding, that makes the name of God to be blasphemed among the heathen, Rom. ii. 24. Tit. ii. 5 so 2 Sam. xii. 14. Thou hast given occasion to the enemies of God to blaspheme, and to say of the professors of this generation, Lo, such a people are become like unto us. Now, to vindicate his own name, thus reproached and blasphemed, he causes a death to seize his work, and so sanctifies his name in the sight of all the nations, that are astonished at this, not knowing the thoughts of the Lord in all this. Thus much for the second reason of the point.

The third reason is this, that by these deaths on his own work he may let them see how much



he is provoked, when, to correct and chastise them, he will give up his glory unto captivity. Let the child die, and foolish men do what they can to dissuade the honest waiter on Christ from having any more to do with him; trouble him no more, for all is in vain.

The fourth reason is this; thereby our Lord raises the worth and esteem of his mercies in the hearts of his people, now he is gone. "Did not our hearts burn within us while he talked with us by the way?" They had but low thoughts of him while present, but so soon as he is gone they begin to express their sense of the mercy they formerly enjoyed, but now are deprived of. We usually never know the worth of a thing till it be dead, and then we would scratch them out of the grave wherein they are buried, providing we might have them again.

The fifth reason why our Lord is pleased to permit a death to befall his undertaking is, to try his peoples respect to their duty, and to try whether they will adhere to it even then when in the way of it they meet both with sad dispensations and disappointments. You may hear this godly man's practice speaking thus; when they tell him the child is dead, Well, says he, be it so, Christ has promised to cure him, he has admitted me to wait on him; I have come thus far with him, and found a dead child, I will stay with him till I find a living; for although there be a dead child in the providence, yet there is a living child in the promise; I will hold that fast, as it is my duty. I say, it is promising then when a Christian is close and tender in his duty, and our Lord loves this very much.

The sixth and last reason is, to make us the more tender of these things when he revives them again. You see, after they have made a good progress,

gress, and Christ hath given great ground of hope, death may overtake them; the child dies. It is a desirable promise you have, Zeph. iii. 10. "They shall not glory any more, because of the holy mountain." We must neither undervalue nor overvalue his external concerns; true tenderness keeps off both extremes. And if, by undervaluing or overvaluing, you have provoked God to permit deadning dispensations to befall the church of God, be sure now to be more tender in improving gospel ordinances and a gospel-ministry than ever you have been.

I come now to the use of this point. If it be so that a work undertaken by Christ, countenanced and owned by him, may come under a death; then you need not think strange if any such thing happen unto you in your progress to heaven: after you have been revived and enlightened, and got the work in Christ's hand, there may a death pass upon you. This is no strange temptation, but what is common to men. Now here I shall a little lay before you the hopefulness of your case, even then when it is helpless as to you.

As to the hopefulness of our condition, though it is worse with us now than it hath been, consider, first, That it is hopeful, though for the present helpless, because we have brought it unto him, and put the work in his hand; nay more, he hath taken it out of all our hands, as he did in the case in my text. Did you not find, that when you committed your way to the Lord, that then he brought it to pass?

Secondly, Was not this a hopeful beginning, to see a people coming out of the fire, and from the plague, trembling and melted down at Christ's feet? Then you spake trembling, and he exalted you, by sending forth from these flames the cool-

ing waters of the sanctuary, that run plentifully towards you, when the gospel had a free passage, by the indulgence of the supreme authority, for several years.

Thirdly, There was this hopeful beginning, *viz.* a spirit of grace and supplication poured out upon ministers and professors, that made them beseech him greatly. Then every place you sought him in had this to testify in your behalf, that you were there, and did greatly beseech him. O what a brave ground of confidence is this in your dealing with him, that says, Ask what you will, and it shall be given to you.

Fourthly, There was this hopeful beginning, that upon your seeking of him you did really find him. Sometimes, 'tis true, you have been put to a little more diligence and pains, before you found him: but is there none in all the church that can say, I both sought, and found him not; and I went a little further, and I found him whom my soul loves? Believe me, it is a hopeful beginning when you find the physician, and that giving you proofs both of his ability and willingness to do your business for you.

Fifthly, There was this notable beginning, when Christ Jesus sweetly welcomed thee upon thy coming to him and finding of him. Hath not Christ welcomed you by his great offers he hath made to you? he has offered you grace and glory at first word; and by his great promises for the future, I will never, never, never leave you nor forsake you. Hath not he welcomed you, when he hath set you down before him, and he hath stood, so to speak, serving you? No sooner have you come in to the banquet of wine, but our Lord hath got up, and served you with the finest of the wheat; and with honey from the rock, thy fill. And is not this a  
good



good beginning, and a door of hope for the travellers to Zion?

Sixthly, Was not faith in exercise, that if he would come and touch the child, it should live? And truly it is an excellent beginning when faith hath the first word, does the first work, and turns back and tells the humble supplicant that mercy shall be built up for ever, Psal. lxxxix. 4. "I had fainted," or I had done worse, "if I had not believed." It is well with the people of God, when they have faith to set against all the difficulties and discouragements that are in their way.

Seventhly, and lastly, Is not this a comfortable beginning, that you have in some measure been kept at your duty, notwithstanding of all the growing difficulties and discouragements in your day? ye have not wickedly departed from his commandments, nor refused the thing that pleaseth him, whether it be his pleasure that you should bear his cross, or do him such and so much service. Now all these, and many more, do witness how mercifully our Lord begins with you again, after he had purged you by the pestilence, fire and sword. But,

What do I here? "the child is dead;" it is worse with us than it was before; the Master hath been too long a-coming; we must not any more make mention of the Lord, or of the words of his holiness; let all go, as Agar, to the wilderness, with the small allowance allotted for them, and let them die there. Why, what is the matter? The child is dead, the work is dead, and all is dead with it. And here I would call you seriously to consider the cause of this, and mourn for it before the Lord, in so far as it is a culpable cause, and then adore it in so far as sovereignty is to be seen in it. Have ministers fallen dead? do they stagger and grope as at noon-day? are ordinances dead?

dead? and is the Comforter that relieves the soul far away from them? are providences, mercies, crosses, &c. all dead? why, is there not a cause?

And, 1st, Are not all of us found out of the dust? We have grown proud, and kicked at God's ordinances and judgments; we have forgot that the root bears us, but not we it, and have said, "We are lords, we will come no more unto thee," Jer. ii. 31. Now when a people thus provokes him, what can be done with them, but to bring them low by one sad death on them or another, that he may exalt them again in due time? Let a people shake off humility, they thereby break the precious box wherein all the rest of the graces are kept; break this, and fall proud, then instantly all the rest of your graces vanish unto smoke. Therefore my advice to you is that which you have Exod. xxxiii. 5. "Behold, I come up suddenly and in a moment, to consume you; therefore put away your ornaments, that I may know what to do unto you." No man can tell what can be done with a proud people, except it be to destroy them; yea more, they can desire nothing from God but what is destructive to them, either because of the curse, or because of their abuse of the same: therefore be not proud, lest your bonds be made strong, lest he cause darkness, and you stumble upon the high mountains, when it is black darkness, as the shadow of death, Jer. xiii. 15, 16.

2dly, Is there not a death on that concernedness of spirit and seriousness that was amongst the Lord's people at the beginning? where is that earnestness in your going about of duties? who amongst us does greatly entreat our Lord to go down, and heal our sick, or revive our dead? are there not certain that proceed from our hearts every day, and tell us, that our convictions are dead, that our conscience is almost dead, that the power of godliness is almost dead, if not altogether;

altogether; and, which is worst of all, do press us to give over duty, as a thing that is troublesome to the Master? and, alas! it is because it is troublesome to us, and to this lukewarm and indifferent temper, that cannot endure painful diligence in the ways of God.

3dly, At our beginning we sought and found him; but now what hath befallen us? may we not call out, with Elisha, "Where is the Lord God of Elijah?" and with Job, O that we knew where to find him? Or is it not worse? the Lord hath hid himself, and we are not troubled; our hearts do not break when we hear dead ordinances, dead providences, dead hearts, dumb and silent roads, calling thus, "He hath forsaken his house, and made every one of us walk like blind men, because of our iniquity," Zeph. i. 17. O that at length we could lay this to heart!

4thly, At the beginning he sweetly entertain'd us, he spoke to us, and gave us promise, and told us that he was with us while we were with him: but now the case is grown worse; we speak, but he makes us no answer, or then it is a terrible answer we meet with; and, which is worst of all, we are become so dead, that we either care not for his answering of us, or fear it not, when it is by terrible things in his righteousness.

5thly, Did we not enter on our duty with some measure of faith, that if he would but put to his hand to the wound, it should be healed? but ah, what do I hear! trouble him no more. This tells us that faith is gone, and that love is grown cold; is not faith scarce to be found, and hath not the love of many waxed cold? and if so, is it not worse with us than it was? and shall we not dread and fear what may be the end thereof? Surely, at best, such shall not be witnesses to his immediate act in reviving of the child.

6thly, and

6thly, and lastly, The day hath been when the people of God consulted their duty, and did keep close to it, as Jairus did, not regarding tentations and discouragements; but now have we not separated our hearts from him? and when we call for ordinances, do we seek him with the heart? What should all these things do unto us, if we had them, seeing we fear not God, and are so careless of our duty?

A second use is this, To intreat you to take courage; mind the ways of old, and how sweetly Christ welcomed you when you came to him; mind his promise, there is life in it for a dead work; remember he is on his way, wait for him, and, whatever be the tentation, slight it, and keep close by Christ till you see the end of the Lord in all this.

The last thing I shall recommend to you in the behalf of his dying work, shall be, To call you to do what you can to strengthen what remains, Rev. iii. 1. and to revive what is dead. Now there are these six things I would plead for at your hand: the 1st is, Attend it with a mournful eye, Zeph. iii. "Mourn for the solemn assemblies." If David did weep after the bier of Abner, and if Phineas's wife mourn'd for the departing glory, when it was vail'd over, and small; how much more should we weep for the departing of the glory of the second house that is far more glorious? Let us write down *Ichabod* upon all our enjoyments, and refuse to be comforted till the ark be returned

2dly, Let us attend it with a lively faith that he will revive it again, Psal. cxxxviii. 7. "Tho' I walk in the midst of trouble, thou wilt revive me." Hab. iii. 2. "Revive thy work in the midst of the years." Exercise faith on this, that he will appear to build up Zion, Psal. cii. 16. and Mic. vii. 8, 9. "Though I be in darkness, yet the  
" Lord

' Lord will be a light unto me: ' and act as those that have the faith of this resurrection and reviving of his work, as Joseph did, Heb. xi. 22.

3dly, Love it though in the grave, and stinking here. O for love to it ! this would constrain you ( 1 Cor. v. 14 ) to bear, endure and do all things. Love thinks it can never do enough for Christ and for his interests.

4thly, Be patient till the coming of the Lord, James v. 8. 1 Thes. i. 3. 1 Cor. xiii. 13. This is fit attendant on the grave of a dead work, till such a resurrection, Acts xxvi. 6, 7. Job. xiv. 7. 4. It is as the angel that stood by Christ's sepulchre, that says to you, Fear not, you seek Jesus, you wait on him, you shall meet with him at Galilee, as he promised to you.

5thly, Labour to keep them alive in the serious study and practice of holiness in thy private walk. " They that know the Lord shall do exploits, " Dan. xi. and this is a noble exploit, when you can preserve Christ's interests and the interest of holiness alive, even then when all the outward concerns of both are dead: " holiness becomes thy house, O Lord, for ever, " Psal. xciii. last. for ever, under deaths and dangers. This does admirably beautify the house of God.

6thly, Labour for a Christian spirit, a spirit of zeal, not tainted with the fear of men, nor satisfied with any thing that is only of private concernment. A shrinking low spirit very much dishonours so great a leader and commander as Christ hath been unto us.

And, to shut up this, there is, 1. This that may encourage you to it, that Christ is most willing to engage as advocate to plead the cause, and indicate the innocency and integrity of such a people, that are thus employed about his dying work, 1 Sam. ii. 30. Them that honour him, he will



will honour: we should lay honour and all at the stake, for honouring of him; and then expect the performance of that promise, Psal. xxxvii. 6. "He shall bring forth thy righteousness, and thy judgment as the noon-day." So Isa. li. 22. Jer. l. 34.

2. Whatever cost or charges you are put to about this work, it makes all for yourselves, and your best interest, Isa. xxxii. 8. "The liberal man deviseth liberal things, and by liberal things he stands." David engages to build God a house: Nay, says the Lord, "I will build thee an house." He will render double unto thee thy loss; for Christ shall be gain, and any gain and purchase thou mak'st in denying of Christ shall be loss; "he that saveth his life shall lose it."

3. If thou wilt thus concern thyself about this work, thou shalt have the most early discoveries of the reviving of this work; Zach. ii. 4. "Go tell this young man the house shall be built up:" and you know Mary, that was much concerned about a dead Christ, gets the first news of Christ's resurrection.

4. Thou shalt be of all the most useful and blessed Christian, and a blessing to others in thy generation; the blessing of him that was ready to perish, since the vision ceased, shall rest on thee, Job xxix. 13. you shall be as the dew from the Lord, as showers on the grass that tarrieth not for man, Mic. v. 7. though ordinances die, and all fail, yet you shall rejoice in the Lord, Hab. iii. 18. Thus much for the first thing propounded unto you.

The second thing that I observe here is the effect that this death produceth on the friends of Jairus; it works manifold discoveries; they say to him, "Why troublest thou the Master any further?"

The



The doctrine is this, That the trials and dark dispensations that befall the work of God make many discoveries, and do wonderfully lay open the hearts of the fainting friends of the work. The death that passed on the Prince of life did discover the hearts of the disciples: "But we trusted," said they, "that it had been he which should have redeemed Israel," Luke xxiv. 21. And why do you not yet believe the same? O, say they, because he is dead. What then? his death is the only way to restore the kingdom. But this they were ignorant of. So Luke ii. 35. "(Yea a sword shall pierce through thy own soul also), that the thoughts of many may be discovered." The trials then did bring discoveries, Isa. viii. 15. "and many of them shall stumble." David's trial did discover him, Psal. lxxiii. 2. and Jer. xxv. 15, 16. "They shall drink, and be mad, because of the sword that I will send amongst them;" the cross providence of God makes them go mad.

Here, 1st, I shall shew you why it is that such cross providences prove so discovering. 2dly, I shall shew you what it is that they do discover, viz. their manifold mistakes about the work. 3dly, Why it is that ye do thus mistake.

For the 1st, Why is it so? I answer, 1. Because thereunto they are appointed: Amos ix. 9. "I will sift the house of Judah." He permits them to fall out for this end; as in Job's case he permitted Satan to vex him to discover him: yea, he actually concurs, in his own holy and spotless way, with the instruments employed about these things, 2 Chron. xxxii. 31. "But God left him, to try him, that he might see what was in his heart."

2. It is because then the work of God falls under sad censures from the enemies of it, because of which a death on the work proves very discovering to the friends of it. Enemies ordinarily

count it their interest to expose his work to all the ignominy and contempt imaginable, that in the abomination thereof a foundation may be laid for excusing and commending themselves for delivering the world from such a burden. Thus they did with the green tree : when they designed to put the Lord of glory to open shame, what art had they to load him with all manner of ignominy, both before and after his death, foretold by a spirit of prophecy, Psal. xxii. 6, 7, 8. and exactly fulfilled, Mat. xxvii. 26, 28, 29, 30, 31. 37, 39, 41. ? and so they do with the dry tree, 1 Cor. iv. 9,—13. They were esteemed as the filth scraped off shoes ; every one had some filth to cast upon them, Psal. lv. 3. “ They cast iniquity upon me, “ and with cruel rage they hate me.” Now, I say, it is this in part that makes trials and deaths on the interest of Christ be so discovering ; for this causes many strange thoughts of heart, to be under a dispensation that emboldens men to say, as Job iv. 6. “ Is not this thy fear, thy confidence, “ and the uprightness of thy way ?”

3. They prove discovering, because of the dark providences themselves. If either you will consider their nature, being compared to fire, whose light and heat is very discovering, Zach. xiii. 9. “ ye shall pass through the fire ;” or if you will consider their measure, they are called perfect, and oft-times are such as beget admiration, and put the upright man to a stand, not knowing what to think or say, Job xvii. 8. or if you will consider their number ; Ps. cxxx. 1. “ depths upon depths ;” Psal. xxxiv. 19. “ many are the afflictions of the “ righteous :” now if one of these be discovering, how much more a compleat number of them, and in their perfection, as in our day ? Now, if it may be so under trials, it is no wonder they prove discovering.

4. They

4. They are discovering because of the darkness that comes along with them. The people of God meeting with such an unexpected blow as is here in my text, they are in the dark about God's mind and wonders; what can be his design in doing or permitting such a thing: they are in the dark about this, whether it be in love or not, and whether with the heart of an enemy or of a friend they know not; but that he will kill, and never revive his work again, Mic. iv. 12. "But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as sheaves unto the floor." Jer. viii. 7. "My people know not the judgments of the Lord."

5. This seems strange, and proves discovering, when they look on the instruments and means that are employed in bringing this death on the work. And, (1.) They are the worst of men, Psal. lxxix. 1, 2, 3. "The heathen are come into thine inheritance, &c." Hab. i. 4, 13; Ezek. vii. 24. and xxi. 31. Now, think they, if God punish for sin, then he lets the greatest sinners escape, and permits them to devour the man that is more righteous than he; which discovered the psalmist, Psal. lxxiii. Or, (2.) They are persons of nearest interest, persons round about Jerusalem, Zach. xii. 2. it is our neighbours, Psal. lxxix. 12. "And render unto our neighbours, &c." Now this consideration makes strange thoughts rise in the heart, and proves very discovering, that friends to the work should prove such enemies to it: "had it been an enemy I could bear it," Psal. lv. 12, 13.

6. A 6th thing that makes them so discovering is the difficulty of patience under them. If these men had patience, they would wait till they see what Christ will do now he is come: but, being impatient,

impatient, they discover themselves presently, and cry out, “ The child is dead, why troublest thou “ the Master any further ? ” Remember therefore Christ’s exhortation, Luke xxi. 19. “ In your patience possess your soul.”

7. and lastly, This makes it very discovering, the consideration of the saints interest in God and in all the blessings of the new covenant, their former experiences of God’s gracious dealing towards them, and their confidence in God in their recourse to him : all which you see here, as is clear from what I have said concerning this man’s recourse to Christ at first. Now, that our Lord should step over all these things, and give a blow to his own work, and let his own patient die, is very astonishing to a serious observer. Thus much for the reasons why this death is so discovering.

I come now to the 2d thing, which is this, What is it that is discovered in them by this death that here they preach ?

For answer to this, I shall name these six mistakes that by this trial are discovered.

1. They mistake in that they do challenge Christ, as one that had out-staid his time ; and that, however he knew well how to cure a disease, yet he knew not the fit time, or may be mistaken about the season, and come too late to do any good : The child is dead, Sir ; you should have come sooner. Christ ever comes in a good hour, and his time is best for us, and his work both : and however thou sayst, If Christ had been here, there had not been a death on ministers, ordinances, and professors ; yet it is for the advantage of the child, of the father, and of all concerned in the child, that the child dies : and so it shall prove, as to our case, in the issue.

2. They look on Christ’s delay as disadvantageous to the work : and that is a sad mistake, for all.

all that Christ does is for the furtherance of the gospel; let him kill James, and imprison Peter, let him stay two days till the child die, that is the readiest course and the nearest way to your promised reviving: therefore you should believe that his delays to do what he hath promised and you have prayed for, do advance his work, and not obstruct or set it behind; for that holds true in this case, *Desiderio etiam celeritas in mora est*. It is true "the captive exile hasteneth," Isa. li. 14. but hold, says the Lord, ver. 15. I am the Lord, and know my own time; a Red-sea cannot make me lose an hour of my appointed time: therefore we should construct all Christ's actings to the best of advantages; and when sense says, the Master delays his coming, we should say, he hasteth; when sense says, he is breaking down, we should say, he is building up.

3. They mistake in this, in that they judge Christ such a person as can't be troubled with employment for the good of poor creatures, or his own more near and dear concerns; whereas there is nothing he loves more than to be employed; "Give me no rest," says he, Isa. lxii. 7. And this one thing note, If any thing provoke him to be gone from us, and from these nations, it is your not employing this princely Mediator, that you may have your dead restored to life again: please him so far as to employ him, honour him so far as to trust him with your dead; he shall make your dead live, and together with his dead body they shall arise. If you will not make use of him, prepare to answer his complaint, John v. 40. "Ye will not come to me that ye may get life."

4. Their pride and mistake does appear in this, in that they judge it an irrational thing for the father to pray, believe, or wait on Christ



about this child; "the child is dead, why troublest thou the Master?" This *why* imports that no reason could be given for what he did; there was some reason to employ him so long as there was any life in the child, but now, seeing she is dead, it is unreasonable that you should trouble the Master to come so far. Note, If reason will not go up to the mount with you, leave it at the foot of it with Abraham's servants, and let religion carry you up to the hill of God, and there enable you to wait, till in the mount of the Lord it shall be seen.

5. They mistake in this, in that they think that there is no help at all in Christ for reviving of the dead: It is true, might they say, he can do much, but I doubt much if he can do any thing to a dead work. This is a most silencing thing; Ezek. xxxvii. 2, 3. "Can these dry bones live?" It almost, nay it altogether nonplusses the prophet, and makes him say, "Lord, thou knowest, for I know not." Though, therefore, the work be both hopeless and helpless to thee and in itself, yet persuade thyself he knows how to make dry bones live, and stand up before him: and therefore conclude nothing against thy employing of him, but, to the contrary, say, this is a work for Christ's hand, because it is dead, and none but he can restore to life again.

6. A 6th and last mistake is this, that they refuse to employ Christ for their part, and do what they can to hinder others from employing of him; they not only slight Christ themselves, but they do what they can to take off Jairus from employing Christ any more. And truly this is all the help that can be expected from discouraged unbelievers; not only are they useless themselves to a dead work, but are hinderers of others so far as lies in their power. And howbeit men have their plausible pretences for



for this kind of deportment, yet our Lord will look on it as a hellish compliment if thou slightest thy duty to his dead work, and let'st it die and stink both, because thou art one that will not trouble him.

Thus much for the mistakes that they were guilty of; and it is well if we be not guilty of greater, as I might shew you, if I did not study brevity, and had resolved in this, to leave you to your silent meditations about the same. It is to be feared we neither think right nor speak right of him.

And therefore, in the 3d place, I come to shew the reasons why they, and we with them, do so mistake Christ in his working.

1. The 1st reason is this, our ignorance of the bounds that he hath set to all his stupenduous acts of providence in the earth; whereof see Jer. ix. 24. "Know me, that I am the Lord, who exercise loving-kindness, judgment and righteousness in the earth; for in these things I delight." Our sovereign Lord hath set up these way-marks for directing us what to think and say, when his way upon earth is hid, and in the deep waters, and his footsteps none can see them. Let him kill, wound, cast down or destroy, I am bound to say he is exercising loving-kindness, judgment and righteousness; and I will wait till he bring forth my righteousness, after he hath vindicated his own, which by our sins we have caused to be evil spoken of.

2. A 2d reason of their mistake is, their ignorance of Christ's order and method in the well-ordered covenant; which is this, to kill first, and then make alive, to raise a war, and then to create peace in the soul, to bring order out of all our confusions, and to enrich his people by making them losers for a time. O for hearts to admire this well-ordered covenant, wherein he hath ordered the death of the work, and the manner of it,

it, the reviving of his work, and the method of it! It is an old sin to limit the holy One of Israel: but can you set bounds to the sea? no more can you limit him: if you set briars and thorns before him, he will go thorough them.

3. A 3d reason is, our ignorance of our own need, and of what the work stands in need of, to make it the more glorious. Sometimes 'tis not the sickness of our friend, but the death of our friend that will awake us, and try our faith, which is more precious than finest gold; and sometimes it is not our sickness and sores, but a death, or at least such a cross that causes thee to chuse strangling rather than life, that conduces to that glorious end, that is on our Lord's heart concerning thee, as is clear in Job's case, and "you have seen his end." Now, I say, it is our ignorance of this that makes us so mistake, and be ready, with Agar, to put away the child, that we do not see his death, till this prudent dealer, for his own exaltation, by his gracious providence refute our folly.

4. A 4th reason of our mistake is, our ignorance as to Christ's undertaking, and of the promise he gives us when we employ him: I will go down, says he, and cure the child; but he does not promise that the child shall not grow worse, or that it shall not die: he promises he will build David a house, but he tells him, that if his children transgress, he will chastise them with the rods of men. We look to the first part of the promise, but not unto the second; we receive Christ's promise, and we put our own comment upon it, that destroys the text. But shall it be as thou wilt? No. This is another cause of our stumbling and foolish mistake.

5. A 5th reason is, our not holding fast the promise without staggering. Let all be dead, let Abraham be dead, and Sarah, as to the event of the promise;

promise; faithful Abraham considers not his own deadness, nor Sarah's either, but he considers the life that is in all his promises, and so believes, and gives glory unto God. David says, Psal. lvi. 4. "In God I will praise his word; I shall not be afraid what flesh can do unto me." And you see Jairus holds fast the promise, and this keeps him at his duty when others stumbled, and did cast a stumbling-block in his way.

6. A 6th reason is, their ignorance of the person now about the work, and that hath taken it in hand: they thought that he was like some ordinary physicians, that have their *opprobria medicorum*, and who, though they can cure some diseases, yet as to the dead, they thought there was no cure for them: they have very poor and low thoughts of him, and this made them mistake: if they had remembered, that he can work, and none can lett, and that there is nothing too hard for him, they should have answered their own challenge, and found there was reason to trouble the *Misericordia* (as they call it) more now than ever before.

7. A 7th and last reason of their mistake is this, either they did not know, or now, being over-much affected with this sad providence, did not remember and consider what cures he had wrought on others; they stare so on the cross that they lose both eyes, viz. the eye of sanctified reason, and the eye of quick-sighted religion; and being thus blinded, it is no wonder they mistake. I wish we have not lost our eyes; our walking like blind men does dreadfully testify against us. How comes it that we have forgotten his wonderful works? what, hath he not done them that we might set our hope on him? Psal. lxxviii. 7, 8. "That they might set their hope on God." You are at a loss that have not seen his works; or if you have, you have forgotten

forgotten them, and so cannot improve them, whereupon you stumble at noon-day as in the dark.

Before I make any application of this, I shall give you a word of the third point which I draw from the event compared with this providence, the child is cured, and great glory redounds to Christ by it, great joy and confirmation to Jairus, and great consternation and astonishment to these that were so complimenting, that, if it had been their case, they would have troubled the Master no more about it.

The doctrine is this, That whatever deaths fall out on his work, as they make way for the brighter shining of his glory, so all tend to the advantage of the work, and of the friends that keep closest to it, as it is in Christ's hand.

I shall not insist on this, because I shall have occasion to speak to this when I come to the reviving of our Lazarus: only a word may be spoken here, 1st, To shew you what are these pieces of glory that <sup>shine</sup> ~~that~~ in this issue from death.

2dly, Shew you wherein the work was advantaged by this method that Christ did take:

And then apply it.

For the 1st, I shall only name these six pieces of glory that shine the brighter to us because of the trials and deaths that God permits to come upon his own work. 1. The first piece of glory that shines out of these trials is the glory of his wisdom; and that, (1.) In wisely timing of them, when his peoples need calls most for such a dispensation. (2.) In wisely ordering them. The father's cross is, first to have a sick child, and then it dies: he lays on first the smaller trial, and then the greater, and he does not lay them all on together, for that would sink us in a moment. (3.) In his wise and prudent way of governing us under them. Ephraim is as one that is used to tread out the



the corn, and this he loves; but our wise Lord will have him to plow, and be at harder work, Hof. x. 11.

2. The second piece of glory that shines in this is the glory of his power; his right-hand sustains him: when friends faint, and when enemies plot and act against him, his bow abides in its strength. Power can as easily revive the dead, as it can cure the most ordinary disease. Now his power is seen, (1.) In strengthening the faith of Jairus, that might have failed at the report of the death of his daughter. And how conspicuous is his power this day, in bearing up his people under their trials, and in strengthening their faith in the promise? may you not say, his right-hand upholdeth you, and underneath are everlasting arms? (2.) This appears in this, in enabling Jairus to slight and despise every temptation that did meet him in the way. They come and tell him, "The child is dead, why troublest thou the Master?" he waves the temptation, and adheres to his duty, waiting carefully on his Master that had promised he would cure the child. (3.) In that he does help when all hope failed: it is hopeless, there is no help for the child; yet he manifests his power, in doing that which they could not expect in reason, which they did not desire, and that which they did not believe he could do. It is easy for our Lord to overcome both our faith and fear.

3. The third piece of glory that shines out of this providence is the glory of his justice in correcting and chastising his own children. The child falls sick and dies: such may be the sins of his people, that, to vindicate his justice and holiness, he will "give up his strength into captivity, and his glory into the enemies hands," Psal. lxxviii. 61. The jealousy of God is very great, and will not sit down with reflections on his honour.

nour. He, for the vindicating of his justice, hath forsaken his house, and given the dearly beloved of his soul to the will of his enemies. This should make us fear and dread this holy and just God.

4. The fourth piece of glory that shines out of it is the glory of his faithfulness, in performing his promise notwithstanding all the impediments that were in the way; Joel ii. 11. "Strong is he" that executeth his word, faithful is he that hath "promised, and who will also do it:" he promised he would cure this child, and rather than not do it, he works a miracle. Our Lord can never be straitened, he can easily overcome all difficulties and discouragements that are in the way; therefore let us hope in him, for neither his saints weaknesses, nor sinners scoffing, nor the difficulty of the case in hand will hinder him where his word of promise lyes in pawn.

5. The fifth piece of glory that shines forth in it is the glory of his grace; for grace shines forth in all, both in his undertaking of it, in his carrying it on, and in his finishing of it: there was no merit here at all, but Christ most freely undertakes it, and most freely accomplishes it.

6. The last piece of glory that shines out of it is the glory of his sovereignty, in declaring that he hath the keys of death and the command of it, and can unty its bonds, and set its prisoners free. O how blessed are the people whose God is the Lord! I say no more of this; only comfort yourselves with these things, and don't construe his work so as to make any one of these clasp with the rest of them; and look upon all as sweetly conducing to the accomplishment of the promise, and the bringing about of his glorious designs.

I come to speak a word to the 2d.

Quest. But wherein does this way of his advantage his work?

Ans.



Ans. 1. In that this makes his work more trying. It tries the father's faith more, it tries the faith of all his friends to purpose, when he lets a work die or grow worse on their hand. It is a greater trial to faith to be lifting at a dead work, than when there is a little remainder of life in it, tho' faith triumphs most in difficult cases.

2. It hastens the work: for the child must die before Christ come to do the work effectually. So, John xi. he stays two days, of purpose that Lazarus might die; and thereby he hastens his great work that he designed, which was to make his disciples believe the more in him.

3. It magnifies his work, when not only he cures the sick, but raises the dead to life again. This makes it a great work; he will let all die, that so we may be made to magnify his work that men see, Job xxxvi. 24.

4. It is for the advantage of the work in this respect, in that thereupon it appears so much the more to be the work of God. His work is oft-times called the devil's work: but, that all may see it to be his, he suffers it to die, and does that for it that neither devils nor men can do, and makes them confess that this is the finger of God.

5. It advantages the work, in that it makes it make a deeper impression on the heart than if it were but an ordinary cure of some ordinary disease. Our God will do his work so as it may make a lasting impression on the hearts of his people; and therefore die it must, and then he revives it.

6. It advantages the work, because thereby he does discover the enemies of the work, and what is in their hearts against it. The two witnesses must die, Rev. xi. that so our Lord may make a discovery what the wicked will do and say, now when the two witnesses that perplexed them are gone. "Let us break his bonds," Psal. ii. 3. and

as for this man, we will not have him to reign over us. These are great heart-discoveries.

7. It advantages the work in silencing all the enemies of it. Where are the disputers now? not one word in all their heads. 'Till this end be, it can hardly be expected that our janglings shall be at an end. The curfings of Shimei, the railings of Rabshakeh, and the unbelieving disputings of friends, shall, at God's appearing to build up Zion, vanish as the smoke at the bright shining of the sun.

8. In that it tends much to the confirmation of Jairus, who now sees that it is not a vain thing to seek him; that he is faithful that hath promised, and hath also done it.

9. and lastly, It makes it a public work, and of public concernment to all about them, which otherwise had lodged within their own family. It shall be a rich advantage, when his appearing after all these deaths shall be for the advantage of all the nations that shall behold his glory at his rising, and come bowing and bending to him, and see and say that he hath not done all this without a cause.

Now, all I will do for application of the two former doctrines shall be, 1st, To give you a word of caution; and, 2dly, To give you a word of direction how to carry as it becomes the saints under this or the like dispensation.

For the 1st, I would caution you against these six things.

1. Take heed that your faith fail not, when the wind and seas begin to rage. It is not the raging of the roaring lion, nor the fury of the oppressor, that endangers us so much as our fainting, Psal. xxvii. 13. "I had fainted unless I had believed." There is a sweet ellipsis in the words; I had done I know not what, I had fainted, I had been over-

come

come by tentations, I had turned aside to the flock of Christ's companions, unless I had believed to see the loving-kindness of the Lord in the land of the living. It was not the swelling waves that made Peter begin to sink, but his unbelief: faith would have triumphed in seeing its King sitting on the floods and waves, Psal. xxix. 10. and sing over that sweet song, Psal. xciii. 4. "The Lord" is mightier than the noise of many waters." And this you may be sure of, that if you give glory to him by believing, he will give strength unto you, Psal. xxix. 11. and enable you to wrestle with him, and all your tentations, till you obtain the blessing. And truly, according to our faith he deals with us; for if at any time you find a breach made upon you, upon trial you may find that unbelief hath made the first breach, in at which his fatherly anger comes against thee, and you may thank your unbelief for making a way to it. This is the first word of caution.

2. A second word of caution is this; however things grow worse with you in the way of duty, blame not yourself for doing of it; you have enough to charge yourselves with, tho' you charge not yourselves foolishly: and as it is not good to be overmuch righteous, so neither is it good to be overmuch wicked. Neither blame your duty so as to disown it, or cast it off; though others call it a troubling of the Master, yet you should not do so too. It is a token for good, in reference to the reviving of a good work, when thou art found lively in the duties that it calls for at thy hand. There is not a sader tentation, and none more dangerous, than when the devil or thy own heart take thee off from the use of promising means. This is the second caution.

3. A third word of caution is this; beware of having low and straitening thoughts of Christ

when your case is saddest; and see that you alter not your thoughts of him as oft as he seems to alter his method and way of providence towards you; keep up honourable thoughts of him, believe he can do, and wait till you find that he will; his Spirit is not straitened; for your half faith he will work a great salvation. Mat. viii. 2, 3. "If thou canst." This man doubts of his power, and yet it does not hinder our Lord from curing him. We are all for our measures: if I could believe so and so, then he would act, (and truly I wish more care were taken to add faith to faith) and yet I should rejoice to see faith as a grain of mustard-seed, that says to this mountain, Be removed, and it is so. Our Lord is so liberal, that if he find true faith in his people, he works great deliverances for them, and by so doing increases their faith. Believest thou that he will do so? then cast by the instruments of the churl, and devise liberal things of him and for him. This for the third word of caution.

4. A fourth word of caution is this; beware of closing with the temptation till first thou bring it unto Christ. This good man will not hear the voice of the temptation until Christ hath done. Oft-times, betwixt the time of our first employing of Christ and Christ's finishing the work, there falls out great tentations. Now, we must take heed of them, put them in Christ's hand, and anon he shall silence them, and bring thee out of the many waters. This for the fourth word of caution.

5. A fifth word of caution is this; never regard the temptation that would make thee cast off thy promised expectation. Jairus expects the cure of his daughter, because Christ had promised it. The temptation says, Give over thy foolish and irrational expectation, for "the child is dead;" yet he holds fast the promise, and his expectation built upon it.

it. May it not be said to us, where is now your hope? Ah! we are drawn off from our expectation, and therefore do we so much shift about, to change our way. This for the fifth word of caution.

6. A sixth and last word of caution is this; take heed lest you judge it a trouble to Christ to employ him about his own work. Though thou hadst nothing to put in Christ's hand but a dead work, brought hither to be buried in a dead man's place, yet take courage, it is not troublesome to Christ: and it is your honour and happiness that Christ calls you to anoint his dead work with your faith and love, with your tears and prayers; and then invites you daily to bring it unto him, who by one word can revive it again. Therefore judge it not troublesome to him, neither let it be troublesome to thee, to employ him about it, or any thing else that concerns his glory, or his church's welfare. Thus much for this sixth word of caution.

2dly, In the last place, I shall give you some few directions, to help you how to behave yourselves in your attending upon our Lord with a dead work on your heart.

1. The first direction is this; as Christ does heartily welcome you, so you should heartily welcome him, come when he will, and as he pleases. Oft-times our first word to him when he is come puts him to the door, or at least discovers new work for Christ, that he must do before he do that which he principally came for, and which may be to answer thy challenge for coming too late, or to cure thy unbelief, which looks for nothing now at Christ's hand. I pray you welcome him in all his ordinances, and in all his providences, and say, "Blessed is he that cometh to us in the name of the Lord; we have blessed you from the house of the Lord." If you will but thus welcome him, the angel shall do wonderfully.



2. Whatever be Christ's peculiar method or way with thee, or others, so that he makes it rain on one and not on another, that thy fleece is dry while others are wet, yet be not discouraged, more advantage shall redound to thee out of the present death thou art under, than if there had never been such a thing. Only mind your duty; and, as Mary said to the servants, John ii. 5. speak never a word, but "whatever he bids you do, do it;" and all shall acknowledge that your wine that came last is the best. If before this you draw conclusions, and reflect on his work, and discourage yourselves, then you must judge again, and rebuke thy foolish haste, and learn henceforth more sobriety than to judge a work before it be done.

3. A third direction is this; hold fast the promise, and plead it, till the performance of it come. Our Lord takes one day to make a promise, and another day for the accomplishment of it; there may be seventy years betwixt the making of the promise and the fulfilling of it. "All these died in faith, not having received the promise," that is, the thing promised, Heb. xi. 13. "Remember the word thou said'st to thy servant, whereupon thou causedst him to hope," Psal cxix. 49. Jairus does so here, and is confirmed.

4. A fourth direction is this; look on all providences as the accomplishment of the promise *pro tanto* and in part. If it be a cross providence, then read the promise in it, Ps. lxxxix. 32. "Then will I visit their transgression with the rod;" and if it be favourable, then see the promise, Jer. xxxi. 3. Isa. liv. 4. 5. "I have loved them with an everlasting love, and therefore with loving-kindness will I embrace them." There is a promise at the heart of every providence; open up this golden cabinet, and therein you shall find the celestial jewels of the promises; and, with our Saviour, say, this and that



that promise is this day fulfilled, and I think our Lord is hastening his work, because this wheel of providence runs fast about : O what hath God done for us in a little time !

5. The last word of direction is this; that as our Lord designs his own glory, and thy advantage, in all the methods and ways he takes; so you must be tender of his glory, and give unto him the glory that is due unto his name. It is the height of robbery to rob him of his glory; and therefore all I beg of thee is; to render to him according to his goodness, and make the best of all this thou canst for thy own advantage; to his name be the glory.

F I N I S.

—*Let us also go, that we may die with him.*

**A**S no privilege can exempt his people from common calamities, so there is no affliction but what endears the believer unto Christ's affection. Beloved Lazarus falls sick and dies, and sick and dead Lazarus is beloved and remembered. Love cannot lodge forgetfulness, nor live at a distance from the person beloved, especially when in misery: therefore Christ must go to Judea to see him. Love puts on courage, and will go in the face of danger; it arms power, and stirs it up to act in the dead man's behalf; and when at length it cannot be prevailed over by reason, it leads it, and the great masters of it, captive: "Let us go down, and die with him."

*Q. d.* Seeing he will be so wilful to go down, and, by so doing, run on his own ruin; then "let us go down, and die with him;" and this shall put an end to this wearied life we have, and finish all our sorrows.

For our present purpose, which is to hold forth the best and worst of things that are found in the resolutions of the people of God in the face of danger; I shall, first, shew you what this precipitant zeal is, as it is found in them. 1st, It is that which keeps the soul from a cordial closing with Jesus Christ, and his design, for a long time. They will not close with Christ here, in that which he called them to, but dispute with him for a long time. It makes even disciples of another mind from Christ for a time. "Shall we pray that fire may come down from heaven?" "Ye know not," says Jesus Christ,

Christ, "what spirit ye are of." It is dull at present duties that Christ calls for, however it may speak swelling words in hypocrisy.

2dly, This precipitant zeal is such a thing as makes men do all in a passion; it eats up consideration, and sober reckoning, or acting in cold blood. This man must be taken when hot, or then he becomes as the smith's anvil, that grows the harder the oftner it be beat. "Though all should leave thee, yet will not I," says Peter. It was too passionate and precipitant, therefore he gets time to consider, when brought low for his iniquity. *Canis festinans, &c.*

3dly, This precipitant zeal consists in this, when men (being at last persuaded to do that which Christ calls them to do) will over-do his commands: he calls them only to go down with him; now they that could not be persuaded to go with him, will now go and die with him. *Quantum mutatus ab illo Hector!* And this is most ordinary, men are either hard to be persuaded to their duty, or else over-persuaded to that which is their sin and humour, rather than their work: either they will not do what is commanded; or, when in their fits of passion and foolish zeal, they will do more; he that will not go down at first, will now go down and die. Thus much briefly for the first thing pronounced from the words.

The second thing is, To enquire into these things that were commendable, and real good things, in this their resolution; "we will go down, and die, &c."

1st, The first commendable thing in this resolution is this, that they are clear of Christ's mind, and fully persuaded that he would have them to go down, before they resolve it. And this is an excellent thing, 1. When a Christian hath the mind of Christ; 2. When a Christian yields to the mind of

of Christ; 3. When a saint builds all his resolutions upon clear light about his Master's pleasure. Now they see Christ is determined to go down, and they resolve they will go with him.

2dly, There is much affection in it; "we will go down, and die with him." Love had made them quit all for him; love had made them refuse all, and chuse him; and now it makes them, in the face of dangers, cleave to him: love knows not how to let the beloved either go alone, live alone, or die alone; "we will die with him:" and sometimes it would redeem the life of its beloved by its own death, or if not, it will go to the grave with him.

3dly, This is commendable in their resolution, that they resolve on the greatest cost they might be put to; they say not, Let us go down, and be pursued with him, or imprisoned with him, or fined, or confined; but, "Let us go down, and die with him." Death is the worst of it. "Let us go down;" we are resolved Christ shall not die alone; we have counted the cost, and are resolved on the worst of it; "Come, let us go down, and die with him."

4thly, In this resolution of Thomas the twin, there is much zeal, in that he is not only free for it himself, but he stirs up all the rest to their duty: Let us go down with him; let it never be said that we would not follow Christ; others shall stumble if we draw back, our master will be offended, and we ourselves disgraced; come, let us therefore go down, and die with him.

5thly, In this resolution there was this commendable, that as they were not afraid of death, so they had hope in it, that it should put an end to all their other crosses; they eye the reward, and resolve on the worst, concluding that then it should be well with them, having ended all their battles,  
and

and being entered into their master's joys, an hundred fold here, and life eternal in the world to come.

6thly, A sixth thing that is commendable in this their resolution, is that they put it in present practice; as they resolve it, so they perform it instantly, while the opportunity is offered. It is sad when resolutions die without performance of the thing resolved upon, especially when it is present duty, and the opportunity of it such as is hasting away. *Post est occasio calva.*

7thly, A seventh is their unanimity in the thing, notwithstanding of all their former disputes and debates against it, or the probable hazard that did appear in it: Let us all go down with him as one man, come of us what will.

Lastly, In that they thought it better to be with Christ in the midst of danger, than to be absent from him, and free of these, as they might suppose. Our security is in our duty, and our principal duty, the duty of duties, is to be near to our Master, and to keep near to him. To let Christ go alone is our sin; our great hazard in going with him is of suffering, which is none at all so long as our day continues. "Is there not twelve hours in the day, &c.?" Thus much for the second particular propounded for clearing this their resolution.

The third thing to be considered is, The weaknesses or faults that are found in this resolution; "Let us go down, and die with him."

1st, The first fault that you may find in it is this, that there is little faith in it. It is true there is some affection, but little faith; their affection to him makes him look over infirmities, yet they are weak at the best in faith, or then they should have resolved to go down, without any apprehension of dying. Christians may lodge much unbelief under the covert of honest affections: Not so,  
Master,



Master, may be where Even so, (because it pleaseth thee) is not to be found: and sometimes our Lord answers all this with a “get thee behind me, Satan.” The strongest basis of our resolutions is our faith: love is sometimes very swift, but when it lacks the eye of faith, it stumbles, and oft-times runs into a snare.

2dly, The second fault you may observe here is their ignorance: Come, let us die with him, is a fruit of their ignorance at this time; for, 1. This was not the time wherein he called them to die for him. John xxi. 18. “The time is coming “when another shall gird thee, and carry thee “whether thou wouldst not:” but this time was not then come. Nor, 2. Was this the time wherein their Lord and Master was to suffer; there were yet some hours of the day to run out, and till these were gone there was no hazard of stumbling. And, 3. They were ignorant in this, in that they thought whenever their Master was to die, they must undoubtedly die with him. This is a great mistake; he may let a death pass upon himself, and his interest, and yet keep his disciples alive, that they may publish and preach the resurrection of that cause and interest, when he shall be pleased to revive them again. They are the seed that he sows to himself, Hof. ii. 23. “I will sow her to “myself, &c.”

3dly, A third fault I find, and you may find, in this resolution, is much dissatisfaction and discontentment with the thing now resolved on. They resolve thus not so much out of choice, as out of necessity: I question not but they did chuse this, and that it was their love that made them do so; yet there is something like necessity in the case, and discontentment; “Let us go down, and die “with him;” he will be all our deaths, and his own both; this favours of little contentment. They  
had

had rather go and die with him, than be without him; but, if they could have their choice, they would think it far better and wiser for Christ to go elsewhere, than to go to Judea, where they spake of stoning of him the other day.

4thly, A fourth fault that is in this resolution is this, that it rises more from their own apprehensions and fears about things, than from the right rule; it is not right when we make our own jealous and melancholy apprehensions the rule of our expectation or resolution: Nay, say they, he will go to his own death; this was their apprehension: Well then, we will go with him. You lack no more to make you miserable than to be given up to your own apprehensions about the cross. And note this, That our apprehensions about the cross are sader than the cross itself, Psal. xiii. 1. "How long wilt thou forget me, O Lord, for ever?" This is our apprehension, but it is not in our cross: Psal. lxxvii. 7. "Wilt thou be gracious no more?" that is our misbelieving apprehension. If you go down, they will kill you, and us both: that is their deluded apprehension. "I said, I am cast out of thy sight," Jonah ii. 4. this is but his deluded apprehension.

5thly, A fifth fault is their rashness in it; "Let us go down, and die with him." They were rash in it; and that, 1. In that they resolve they will die, as if to die for Christ were such an easy business. 2. They were rash in that they will die with him when he did not call them to any such thing; Christ called them only to go down and see Lazarus, and they now will die with him. 3. In that they considered not, that they must not, nor cannot die in Christ's company: "If ye seek me, let those go their way."

6thly, A sixth is, that they reflect on Christ as rash, inconsiderate, and wilful. 1. As rash, in

running himself on seen and felt hazards. He could not be ignorant or forgetful of that which the Jews offered to do to him the other day, yet down he will go; and, say they, it must be to die. 2. As inconsiderate, that he should hazard himself and them both, to see one that was dead, and of whom they had little hope, or none, that he should be the better for their visit. And, 3. As wilful, that he would go down contrary to the judgment and desire of the whole church; for all the disciples had entreated, and done what they could to persuade him to the contrary. We should beware of any such thing as this: humble submission dares not say, "What dost thou?" and keeps up honourable thoughts of Christ in all his undertakings.

7thly, A seventh fault that I find in it is this, in that it did proceed from a desperate wearying of their present lot, which makes them content to rid themselves of it by sharp sufferings. Truly it is a sad thing when we are willing to run ourselves on sufferings, because of present discontentment with our condition. "Take away my life," says Elijah, "for I am no better than my fathers." And Job himself was under this piece of weakness, Job iii. 11. "Why died I not from the womb?" Jonah iv. 8. "It is better for me to die than to live."

8thly, An eighth fault in this resolution is this, in that they argue *a divisis ad conjuncta*; they say, Nay Christ shall surely be killed by his enemies; ergo, so shall we. Now this is most false every way, as the issue, in reference to both, doth clear: for, 1. Christ died not at this time; and, 2. When he died, they did not die with him, he having died to keep them alive. We should beware of this deceitful way of arguing against ourselves or our duty.

9thly, A

9thly, A ninth fault is this, that this resolution carried not Christ's word along with it: he had told them there was no hazard; "Is there not twelve hours in the day? and he that stumbles, does he stumble in the day?" They either in the heat of their passion forgot this word, or else did not consider it so judiciously as they should or might have done. And truly, when we slight Christ's word, 1. It is but sorry company we can be to Christ when he is going down to Judea. And, 2. It is but a sorry expectation we can have in him. And, 3. It is but a sorry estimation we have of him, as is clear from what I have said.

Lastly, In that the thing resolved upon by them was so contrary to Christ's design in this whole business: they think Christ and they must die, whereas our Lord's design in staying so long, in permitting Lazarus to die, and in his going down, was for their sake and advantage, that they might believe: verse 15. "Lazarus is dead; and I am glad, for your sakes, that I was not there, to the intent that you may believe." There is nothing less in Christ's design, in his dispensations about you, than what you fear; there is death in your apprehensions, but none in Christ's design. O for hearts to bless him for this, and to study his design more than ever we have done! Thus much for the third thing propounded.

I come now to the fourth, What were the grounds and causes of this their resolution? 2dly, What are the grounds and causes of the weaknesses and infirmities thereof?

For the 1st, What makes them so resolute that they will go and die with him? Ans. 1. They had dedicated themselves to him, they had left all to follow him, and they knew there was none but he that had the words of eternal life. Now, de-

dication must be without retraction or limitation; we must go wheresoever he goes, as the wife does with the husband. 2. They thus resolve because of their love and affection to him; they resolve nothing but death shall part them, as Ruth said to Naomi, "As the Lord liveth, nothing but death shall part us." A man that hath no love to Christ may do much and suffer much for him, but he cannot go down and die for him or with him, and keep up his heart when he sees both Christ and he must die. 3. A third reason of this their resolution was this, because they knew not how to live without Christ; and seeing he will go, we will rather go die with him than live without him. And truly it is a brave thing, when the Christian is so much in love with Christ, that he can chuse any lot or cross with him, rather than a throne or kingdom without him.

Thus much for the reasons or grounds of their resolution, "We will go down, and die with him."

The 2d question is, What is the cause of all this weakness that attends so honest a resolution? Ans. 1. They do not mind the word that Christ had spoken to them. And truly one great cause of our manifold failings is our slighting of the word that he speaketh to us. 2. They did not consider that Christ had an appointed time for his work, which none could shorten or lengthen; so long as his twelve hours lasts there is no stumbling, ver. 9, 10. 3. They did not consider Christ's call to work at that time, and in such a place, therefore they did mistake; for if they had considered his call, they would not have kept up disputes with Christ, and in fine fall into such a passionate resolution, so full of reflections against him. 4. They did not consider, that a man following his calling, (be the seeming difficulties what they will) he steers



steers a safe course, 1 Pet. iii. 13. "Who is he  
 "that will harm you, if you be doers of that  
 "which is right?" Duty has a double security in  
 it; the (1.) is from its own nature; it is of a se-  
 curing and heart-keeping property; the word of  
 his patience keeps thee, if thou keep'st it. And  
 then, (2.) Your duty hath a promise annexed to it,  
 which does strengthen thy strong-hold, "There-  
 fore will I keep thee," Rev. iii. 10. And there  
 are four things that rash professors are very doubt-  
 ful about; [1.] The first is, that if they go down  
 to Judea, and follow Christ to a cross, they shall  
 not get their day finished, nor their work either.  
 But assure yourself, so long as you have a day you  
 shall have work, and so long as you have work  
 you shall have a day, as Christ particularly teach-  
 eth, Luke xiii. 31, 32, &c. "Go ye, and tell that  
 "fox, Behold, I cast out devils, and I do cures  
 "to-day and to-morrow, and the third day I shall  
 "be perfected." [2.] They may be in doubt for  
 whose cause this storm is: but a Christian in his  
 duty, however he be not kept from difficulties,  
 yet (following his calling) he is kept from the  
 guilt of procuring them sinfully; it may be our  
 suffering to go down, but it is not our sin. [3.] One  
 following his duty may be assured of a blessing;  
 but if you run out to suffer without such a call,  
 you can have no such assurance. [4.] A man in  
 his duty may be assured of one that will make up  
 all his losses in following of him. So says Christ  
 to his disciples, "Not one of you that hath, &c."   
 Mat. xix. 27, 28. But a man that runs on suffer-  
 ing without a call, shall suffer loss, though he him-  
 self be saved, as through fire. So that the clear-  
 ness of God's call to go down, if well considered,  
 might have afforded them more peace than all the  
 difficulties they could meet with in their calling.

can make void. Thus much for the fourth particular.

I shall come now to the application of all.

First use. Here you may see and be informed about the case and condition of the poor people of God, that are here represented by Lazarus, who not only sicken'd, but died, and did now ly in the grave: and though there were some to condole and lament the loss of him, yet none there were that did, or effectually could bestir themselves for his recovery. O how many of us are dead, and have no more but a name that we are living! Rev. iii. 1. Is not the holy flesh gone from us? is there not leudness in our iniquity; for when he would have purged us, we would not be purged? Ezek. xxiv. 13. is not "the holy beauties from the womb of "the morning" gone; and not only gray hairs here and there, but pale death sitting as the king of terrors upon our eye-lids? is not the beating of the pulse heaven-ward gone; and instead of these breathings for so much of heaven every day, and for so much communion, is there not a beating of the pulse and breathing of the soul for so much of the world? for otherwise, saith one, I cannot live, and pay so much rent. My friends, if there were such an intermitting pulse amongst the sick patients in London, and of so long a continuance, I suppose (with the consent of the best physicians) many should be interred before they were really dead. Our fainting fits are like theirs that go down to the pit. Is not our sleep so deep that nothing but death seems to parallel it? Shall I say that our friend Lazarus sleepeth, and not be mistaken, as Christ was? I tell you plainly he is dead; "and the dead of the Lord shall be many:" and is it not so now? You would think it sad if in every house the first-born were dead; but is it not a far greater lamentation, that in the most

most part of houses, husband and wife, children and servants are all dead? and is it not yet sader when in one person, that was a pleasant lively child, there be many dead, as dead faith, dead convictions, dead resolutions, dead affections? O thou beautiful love, that wast fair as the moon, clear as the sun! what! hast thou died with cold in the midst of a hot furnace? hath not all the flames of London kindled thee again? O precious tenderness, what is become of thee! didst thou die as a fool, by doating on paramours? Oh enriching painfulness and diligence in the ways of God! hast thou died? And where now is the work of faith, seeing thou art gone? where now is the labour of love, seeing thou art gone? where now is the patience of hope, seeing thou art gone? Shall ever this generation be exalted to honour, that are so negligent in business? You cannot stand before a king.

But ah, what smell do I find! Lazarus stinketh. O, Sir, he hath been these four days in the grave; nay, ten, twenty or more years in the grave, and there is none to anoint him, that his smell may be as the smell of Lebanon, and as of a green field that the Lord hath blessed.

There are three questions I shall here propound, and answer them to you, about this present case.

The 1st is, Wherein does the case in my text parallel the present condition of the people of God?

2dly, What are those things that in this case the people of God must beware of?

3dly, What are the duties that in this case are called for at our hand concerning our friend Lazarus?

For the 1st, There are seven things wherein the parallel does hold.

1. The first is this, that in Judea, where poor Lazarus was the better for Christ's company, and  
was

was willing to have him continue there, Jesus Christ is badly entertained, they spake of stoning him. And is it not so with the poor people of God this day, that where they have entertained Jesus the Lord, and have been entertained by him, he meets with such sad entertainment? And may it not be for a lamentation, that our Lord and Master should be so badly requited for all the good deeds he hath done amongst us? may he not say, For which of these good deeds is it that you speak of stoning me? is it for making you Christians, when Pagans? is it for making you Protestants, when Papists? is it for making you serious and spiritual, when formal and carnal? “ O tell it not in Gath, neither  
 “ publish it in Askelon, lest the daughters of the  
 “ whore should rejoice.” And what nation hath used their idols that are not gods as we have used him? do you thus requite the Lord, O foolish and unwise? and shall not his soul be avenged on such a generation as this?

2. The second is this, while Christ was in Judea, it went well with Lazarus, he is neither sick, nor dies, nor stinks. So while Christ was in his house, and amongst his people, O how well did it go with them! the wall went up and was builded, because the people of God had a mind to work: and as error, that work of darkness, on the one hand, durst not appear before this shining sun of righteousness; so profaneness and all iniquity stopped her mouth, and had nothing to say but this, Surely he is a great prophet, and never man spake as he speaks. Did not then the barren sing for joy? was not our wilderness turned into a fruitful field? did not sorrow and sighing flee away? did not we prevail as princes with God? and we had power with men: did not the poor and needy sing in our streets, because of the joyful sound? did not loving-kindness utter its voice in the morning?  
 and

and was not our song of his faithfulness at night ? O how can we remember these things, and not say with the church, Lam. i. 16. " For these things " I weep ; mine eye, mine eye runs down with " tears." But let us remember the days of old, and the hill Mizar, Psal. lxxvii. and Psal. xlii. and rejoice that ever he was with us, hoping that he is now for us, and will yet return unto us, " We " shall be plowed again, and sown," Ezek. xxxvi. 9, 10.

3. The third thing is this, that Christ being badly entertained, he departs from Judea. And is it not so with us ? hath not our strength departed from us ? hath he not forsaken his house, Jer. xii. 7. and gone to his place ? Hof. v. 15. hath he not torn us, and gone away ? It is long since Christ said, " How long shall I be with you, and " that I am wearied with holding in ? I will de- " part from you, and wo to you when I depart " from you !" Are you yet ignorant of this ? or will you command me to hold my peace, because we must not make mention of the name of the Lord ? If I should, these spiritual woes of blindness, obduration of heart, unperfuadeableness, deadness, dullness and stupidity, atheism and formality, should call aloud in your ears ; and these temporal woes on all your civil interests, your trading, &c. should call aloud to you : for because you were not sensible of the spiritual woes, God hath now smitten you so as you do feel it ; Jer. x. 18. " For behold I will sling out the inhabitants " of the land at this once, and will distress them " so as they shall feel it." But what shall I speak of Zion's barrenness ? she hath not a numerous issue, as when her husband was with her : may she not say, I have been in pain, and brought forth but wind ? The work of conversion hath been at a stand. What shall I speak of the many spiritual distempers



distempers amongst professors as to matters of opinion and practice? and what shall I more say to the removing of the Spirit far from us, both in its influences and operations? Time would fail before I could give you a compleat account of the many sad evidences of his departure; only this I shall say, that thus it is, and thus it will be, until “ the Spirit be poured out from on high,” Isa. xxxii. 15.

4. The fourth thing is this, that when Christ is gone, Lazarus sickens and dies? And is it not so with us? hath it not gone very ill with us since he departed? have we not called, but he made us no answer? have we not sought him, but could not find him? hath he not been angry with our prayers? hath he not answered them with terrible things in his righteousness? hath he not made us sick with smiting of us? and are not many things dead and buried, that use to be alive in our souls? is not that lively conscience dead, that used to be so lively in accusing or excusing, as the matter required? are not all our Lord’s interests, and the interest of the gospel dead? Now if the cry of the living will not awake us, let the cry of the dead at the head of every street: I shall then look on it as a token for good, when these things shall begin to be revived in the hearts of the people of God, by the pouring out of his spirit upon them.

5. The fifth is, that our Lord and Master permits all this to fall out, and seems never to notice poor Lazarus’s case, until it be altogether hopeless to sense. Now he is dead when Christ says, Let us go down and see him. And is it not so with us this day? If I should ask some of you, What are your thoughts of Christ’s carriage? I suppose it is somewhat like this, “ Master, carest thou not “ that we perish?” You think Christ hath no care of his work and people: ’tis possible you may think

it strange that Christ should let it come to this pass, (Lazarus is dead) if he mind to do any cure on Lazarus. But what! is there any thing too hard for him? and if it be marvelous in your eyes, must it be so in his? As our Lord is God alone, so sometimes he loves to work his work alone, Isa. lxiii. 5. Amongst all the people there was none to help him: and when there is no intercessor, then his right-hand brings salvation.

6. When Christ's time is now come for his appearing for Lazarus's resurrection, the chief men in the church, and these that were as doctors in comparison of the rest of Christ's followers, oppose him, and dispute against Christ. There are two ways that friends do hinder and oppose this work now when Christ's time is come to do it; (1.) The first is by disputing, as the disciples did; If he sleep, it is well; he will awake again. This comes in course: and so it is with many; Let the dead work ly, it will revive again: and I hope so it will; salvation shall arise to the people of God, whether you be concerned or not: but take heed what may come of you; ere that time, you may forsake him, and flee away.

A second argument is this; it is most imprudent to run yourselves on danger and hazard. Truly I know no good work or great work that ever our Lord did, but with its own hazard. One while he is in hazard they will make him a king, if they be well pleased with him; and at another time they will stone him, if they be displeased.

(2.) The second way that friends do hinder Christ, when entered to work, is by their unbelief. Martha by her unbelief keeps her brother in the grave; for till Christ cure her of her unbelief, he raises not up Lazarus. O the unbelief of the people of God! it hath laid many in their grave, and kept many longer than they might have been  
in

in it. Christ lays Lazarus in the grave, because of his disciples unbelief; "I am glad, that you may believe:" and he keeps him in the grave, because of Martha's unbelief. O that I could persuade you of the virtue of faith, and of the hurt that unbelief does to a dead Lazarus!

7. The seventh thing is this, that at last Christ engages all his disputants that were against the cause, to be for it, and they will now do more than Christ for it, for they will die for it. Their resolution is not without weakness, as you have heard: and is it not so amongst us? Some men are so unwilling to do any thing, that they would be content to die, to be free of all' these fears and dangers they are daily in. Could not our hearts smile on a prison, if we could get there with credit, before we were at work in the heat of the day? Now, put all these together, and you may have some small discovery of the state of affairs this day. And thus much for the first question propounded.

2dly, I come, in the second place, to the caution; What is it that the disciples of Christ have need to beware and have a care of, when Christ begins to act for a dead Lazarus?

1. The first thing that the disciples of Christ would caution against is this, never to dispute duty after that Christ hath declared his mind about it. The cross sometimes produces two things as to our duty: either, (1.) The cross darkens us; and it is not so much because of any thing in the cross, as because of our aversion to it; and it is not so much duty we are in the dark about, as that we are seeking a duty without a cross, that may carry some resemblance to the duty of the day, and bear us out in our profession with some applause, that now of a zealous man thou art changed to be a prudent man. Take heed unto this,  
for

for our God will not be mocked. (2.) Sometimes the cross makes us dispute (but very modestly at first) our duty with Christ himself; "If he sleep, Master, &c." And now we must consult about a most clear thing, and this clear duty must be debated. And this you may observe, that clear duties debated upon the account of the cross either fall in the dispute, or then are sent off the field mutilate and maim in one thing or another. O for a silent Amen to all Christ's calls! and if he does not call, let us not go.

2. A second caution is, we should at such a time watch well that our resolutions flow not from a bad spring, such as misbelieving fear. They have a misbelieving fear, and that is the guide of their resolutions. Isa. viii. 12. "Fear not their fear;" it will produce some woful effect. This is but a poor thing, for a Christian, in Christ's company, to fear what flesh can do unto him. Surely in this was their snare; and would to God we were free of it!

3. We should beware of making our own apprehensions the rule of God's providence about future contingencies. "I said," says Abraham, "the men of the place will kill me for thy sake." This was a bad rule for him to judge by. "One day," says David, "I shall fall by the hand of my enemy." This was his mistake, not the rule. Isa. xxxviii. 10. "I said in the cutting off of my days, I shall go down to the gates of death." This was his mistake. "We are cut off for our parts," Ezek. xxxvii. 11. This was the cause of it, they judged of future contingencies by the wrong rule. It is our great folly to make our apprehensions the rule of God's providence; for it shall not be so because thou think'st so, but because he hath determined and promised that it shall be so. When apprehensions thus prevail, it produceth much sin.

4. Beware of misjudging or condemning of Christ, because he will not follow your humours, that pass with you for grave counsels. Master, pity thyself, looks high with us, as favouring of affection; when our Lord looks on it as a Satanical device; wherefore he saith to Peter, "Get thee behind me, Satan." That may seem to be a very wise and grave counsel to thee, that tends to the marring of that great work of redemption, and the undoing of all that work that Christ had wrought, in order to the finishing of it. And how good may'st thou judge that to be which is not only the fruit of thy self-seeking, but deadly and ruining to the whole design of the gospel? "It is good to be here," say they; and they would gladly have staid there; but they were mistaken, and did quickly find it was not a place to rave in, by a sudden cloud that covered the mount, that made it as terrible a place to them as ever it seemed pleasant, so that they all trembled, Matth. xvii. 6. Have we not then reason to be jealous of our good things, lest we change our mount of vision into a mount of consternation and trembling?

5. Beware of judging any thing unworthy of your hazard or pains that our Lord counts worthy of all his cost and travel. They thought it a poor business to undertake so dangerous a journey, to awake one that was asleep, or to see the grave of one that now stinked in it; yet Christ thinks it worthy of his while. And is it not for a lamentation that we should think so little of those truths that Christ Jesus the Lord thought worthy of death, and did actually die for? He is a king, and hath appointed his own laws and ordinances; but, alas! our love to himself hath decayed, and no wonder that we admit of that woful distinction of smaller and greater truths, when truth is brought to the market to be sold. It is true indeed that  
there



there are smaller and greater truths, but none so small as to be undervalued, not contended for, or sold, be the price above thirty pieces of silver. That was all that was given for the Master.

6. Take heed that you do not offer yourselves to suffer when not called to it. Christ's call is to go down. Now, they run themselves on sufferings without a call. I say, it is good for us to count the cost, and to be always ready on a call: but to run without a call may be of dangerous consequences. (1.) It may be the ready way to some terrible apostasy and falling away. Peter will follow afar off, when Christ commanded them to be gone; "If you seek me, let these go their way:" and he tells them he would see them again at Galilee. Nay, but this resolute man, that the other day would die with him, now follows: and what comes of it? he denies his master with an oath. (2.) This makes suffering comfortless, when men run without a call: for what is more comforting and encouraging than when you can read your Master's call to endure what hardness the trial may put you to. (3.) This deprives you of God's presence in your sufferings. I will not say, but God, out of pity, may give in some testimony of his presence: but let him do, in his sovereign goodness, what he will, thou canst not expect nor confidently plead for his presence in the fiery furnace, or in the prison, but when thou canst produce his call, and say, that it is "for his name's sake you are killed all day long," Psal. xliv. 22.

7. Take heed that, when called to it, your offering yourselves to die with him be not out of weariness with your present condition, or the fruit of a fit of discontentment, as it seems it was here. Sometimes our Lord will have us to do and suffer both at once; a minister must preach with the peril of his life, and the people must eat their bread

with the peril of their lives. Now the silence and security of a prison is sweet unto them, they are so out-wearied with their present condition, albeit the Lord blesses their work, and gives them a good gourd, like Jonah's, to play themselves with: and yet, like him, they are ready to say, "Take away my life, for it is better for me to die than to live;" or, like Elijah, "Take away my life, for what better am I than my fathers?" when their gourd is withered. This is a most subtle temptation, and we have reason to beware of it, and to watch against it, and to be doing whatever our hand finds to do with all our might and courage, having learned to be content with whatever condition the Lord puts us in, judging always our present condition to be our best.

8. Take heed that you do not argue thus; Christ and his interests are, or shall be in hazard; therefore he must die, and all of us die with him. How many are the troubles of the righteous? and yet the Lord delivers them out of them all: what a great hazard was Isaac in, when the knife was lifted up to give the blow? yet he died not: and what hazard was Moses in, when exposed to the reverence of the waters, when a child? yet he died not: and what hazard was the church in, in Esther's time? and yet she did not die: was not the apostle at perils by sea, at perils by land, and at perils by his own countrymen? yet God delivered him out of them all. You cannot do your work without hazard; but you may be in hazard, and yet escape with a king on your head, and the Lord Jehovah going forth before you, Mic. ii. last. Don't fear; thou may'st find in the issue that these hazards have been so far from being thy death, or Christ's, that they may be an ordinance for good to thee, that thou may'st believe in Christ better than ever before.

9. Let

9. Let never the sense of your present hazards make you slight the word. Christ had spoken a word to them before, that might have prevented this mistake, ver. 15. "He is dead; and I rejoice, for your sakes, that you may believe." But the thoughts of their hazard swallows up all thoughts of what Christ had said to them. And I fear the hazard that many have apprehended they have been in, in following Jesus, hath made many a favourable word useless and to be forgotten. O that we could trust God with our safety, and make more conscience of our duty! When hazard distracts us with fear, and this fear indisposes and unfits us for our work, then God is provoked, and that which we feared does justly come upon us.

10. and lastly, Take heed of rash resolving on the greatest of sufferings in your own strength. "Let us go down, and die with him:" they don't come and beg strength of Christ to enable them to suffer death with him; but "Let us go down, and die with him." It is not good to resolve in your own strength; you may be found suddenly to break it by your own folly. The consequences of this way of resolving have been such, that some have been frightened from resolving any more. Thus much for the word of caution.

3dly, I come, in the last place, to commend to your serious care and study these seven excellent things for a disciple under the apprehensions of hazard in the way of duty.

1. The first thing that from this instance in my text I would call you to, is, to study to be much in love in a time of danger and temptation. Love to Christ at such a time will keep you from six sad things that disciples are incident to in a time when danger and duty come together:

(1. The first whereof is this; they are in danger of self-seeking: Their own things oft-times, for

want of that heat of affection which here you are called to pursue, get more of them than Christ does, John xvi. 32. And is it not thus with us this day? are we not turned to our own things, and left Christ to plead for himself? is not our practice like Israel's and Judah's? "To your tents," say they, and let the house of David, the house of God, and the interest of Christ see to themselves. Do we not in all companies, duties, and under all trials, turn to our own things, seek them more, mind them more, and are more affected with them than with his. O Israel, is this the love thou bearest to thy friend!

(2.) A second evil that it will cure is want of sympathy. If the Lord take some of us up to the mount, we forget them that are in bonds; and at the foot of the mountain, and call out, "It is good for us to be here." You would build tabernacles, and enjoy Christ alone; but there is little mind of your little sister, that hath no breasts to suck at, or of the many thousands that know not the right hand from the left, that are perishing for lack of knowledge. More love, Christians, would make you more in sympathy.

(3.) A third evil is this; in times of danger there is not that antipathy at sinful courses that should be. "I hate the work of them that turn aside, it shall not cleave unto me." Why, what makes this? It is love: "O how love I thy law! it is my meditation day and night. Horror took hold upon me, when I saw the wicked forsake thy law." This was that holy antipathy that his love to his Master gave life to. It is most grievous to see how the holy seed hath mixed itself with the sons of men; and how hath Ephraim mixed himself with the common people? But what is the cause of it? Hos. vii. 8. "Ephraim is as a cake  
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“ unturned;” he is all fired in his affections as to things below, but hath none to the things above.

(4.) A fourth evil that affection to our Master will cure or prevent is the evil of apostasy; “Many went from him, and came no more after him,” John vi. 66. Why? Because they had not love to him, but to the loaves wherewith he did feed them. I am afraid that when Christ shall give his flesh and blood for loaves, that is, when he shall call us to live on spiritual things for themselves, chuse them for themselves, and with-hold the loaves of external advantages from us, that then this shall be fulfilled in us, and “many went from him, and came no more after him.”

(5.) A fifth evil is, in time of hazard we are apt to follow Christ afar off, Luke xxii. 54. “But Peter followed afar off.” Why? Peter’s love had grown cold; and all the heat of that cursed fire he sat down at cannot inflame it: there is another kindled, whose sparks are as the flames of hell, that makes him deny his master with an oath. There is nothing but love that constrains the soul to follow after God, 2 Cor. v. 14. “The love of Christ constrains us” to follow God fully, Num. xiv. 24.

(6.) The sixth and last evil that we are in hazard of in a time when danger and duty go together, is the quitting of something of duty, either to prevent danger, or to extenuate it. This was Moses’s temptation: Pharaoh would let him and the people go, if they would leave their flocks behind them. But what was it that brake this temptation? Love to his Master’s command, which made him say, Nay, not so much as one hoof will we leave behind. What, Moses! you are too strait-laced; will you endanger yourself and the people for so small a thing? No, it is our security to part with nothing: God will work out our liberty and freedom;



dom; and for us to quit any thing that he commands, were to provoke God, and to lose ourselves and liberty both in our sin. Thus much for the first thing I would recommend to your serious study.

2. The second thing I would exhort you unto from this instance in my text, is, seriously to sit down, and count the cost of your following of Christ in the face of danger. When Christ calls you to go down to Judea, where you have found danger before; and now apprehend more, it is time for you to consider what your going down with Christ must cost you, or may cost you. Christians, there is a two-fold cost you must resolve upon: (1.) The first is that necessary cost without which you cannot be Christ's, nor serious Christians. And this consists, [1.] In this, you must be at the necessary cost of digging of the ground, Jer. iv. 3. Hof. x. 12. "Break up your fallow-ground." It is impossible you can be Christ's disciples, till this be: if Christianity be a new building, it necessarily calls for this, that you must be at pains to dig up these corruptions, and break down these old high imaginations and disputings that are found in the heart against Christ, his commands, and that righteousness which is by faith. When you build on old ruins, this makes a breach in your new walls, and is a building of gold on stubble, that the fire will burn up. "There are," says Solomon, "that make themselves pure, and yet they "are not washen from their old iniquity." I doubt not but the neglect of this is the cause of many turning aside to error in judgment, and to looseness in practice, that have bid fair for heaven.

[2.] A second piece of this necessary cost is this, that Christians that would be so indeed, and follow Christ in midst of danger, must be at the cost of laying a sure foundation. This is most necessary;

fary; for if the disciples had not laid this foundation, they could never have continued with Christ, when many others went away from him: but this keeps all sure: "Whither shall we go from thee? " for thou hast the words of eternal life." This is the foundation that must be laid after all thy humbling work. And this note, That whatever measure of this humbling work does convince thee of thy need of Christ, makes thee willing to close with him, and restless till you get him, is sufficient, and all other debates about law-work are utterly vain. O blessed soul, that is fitted to receive Christ for thy wisdom, righteousness, sanctification, and redemption!

[3.] It is necessary you build a superstructure on this foundation; therefore the Holy Ghost presseth us to build up ourselves in the most holy faith, Jude 20. It is not enough to lay the foundation, but there must be a superstructure. This evidenceth the truth of the foundation, and that it is well laid, when you build on it. And whosoever he be that pretends to Christ for a foundation, and does not build his assurance of God's love, his peace, his joy in the Holy Ghost, his increase of grace, his perseverance therein to the end, together with a high throne of pre-eminency for the Master-builder, and that in reference to the soul's love and subjection, and the beautifying hangings of holiness to the Lord, may much suspect whether ever the foundation was laid or not.

[4.] There is this piece of necessary cost that we must be at pains for, and that is, to get the north and south wind to blow on our souls: work we must, but our strength to do it depends on God's assistance, and the influences of the Spirit; "without thee I can do nothing, but with thee I am able to do all things, all things through Christ that strengtheneth me." The neglect of this is  
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the cause of our deadness, and disputing against our duty. It should make us as the chariots of Amminadab, and make every day a day of his power: "but for this mine eye, mine eye poureth out tears, because the Comforter that relieveth our soul is far away from us." And this I must say, that there is no hope of better days, of more fruitfulness and zeal for God, until his Spirit be poured out from on high, Isa. xxxii. 15. and till he rain down religion and righteousness upon the earth, that of all commodities are the rarest, Hosea x. 12.

[5.] There is this necessary piece of cost you must resolve upon, and that is, to fetch wind from all providences, to hasten your journey home, and to advance your building. Do the wicked prosper? then you must fear the Lord, and speak often to one another, Mal. iii. 16. Have such as turn aside to them waters of a full cup poured out? then say, it is good for you to draw near to God. Are you killed all the day long? then say, "In all this we are more than conquerors," Rom. viii. 37—39. and that "neither death nor life shall separate you from the love of God in Christ Jesus."

[6.] Lastly, Take this piece of necessary cost; you must go about the building with a circumspect eye, beholding your failings, and with a mournful eye, lamenting over them; thou must water every stone with thy tears of repentance, as thou must build up by thy faith. Now, if these things be in thee, be the danger what it will, thou shalt never fall, 2 Pet. i. 10. Thus much for the necessary cost a believer must resolve upon and must be put to.

(2.) The second is that contingent cost; as, for example, his being stoned at Judea, or going down thither again. This is but an accidental piece of expence

experiences that a Christian must resolve upon: but it is only possible, but not always necessary, that every Christian meet with them, such as fighting with beasts at Ephesus; such as that, “at my first answer no man stood by me;” such as that, to have master-builders falling at difference about the building, as here, and Gal. ii. such as that, Psal. lxxiii. 25, 26. “My heart and flesh fails me,” yet I must follow Christ notwithstanding it fall out so to be; and such as that, “We see not our signs, neither have we a prophet that can tell us how long;” yet in the dark we must follow Christ, as in the clear day, Mic. vii. 8, 9. “I sit in darkness, yet the Lord will be a light unto me.” We may be put to die for Christ indeed, and it may be otherwise, we must resolve it.

*Summum crede nefas animam præferre pudori;  
Et, propter vitam, vivendi perdere causas.*

I only name these, [1.] Because they are not every Christian's trial, and I love not to trouble you with that which you possibly may never see. [2.] Because when they come, they come with fear enough, and I have no will to torment you before the time: only this I press upon you, that you would be resolute; come of you what will in Judea, count upon it, and it shall make your cross easy when it comes, and your disappointment sweet if it don't come.

3. The third thing that I call you unto, from what is said, is this; when you have counted what is the cost, then resolve on it. They count that it will be death to them; Yet, say they, “let us go down, and die with him.” What, die with him! why not die for him, and keep him alive? if he live, he can raise you again. Nay, say they, it will be his death, and ours both; but, seeing he will die, he shall not die alone, we will go and die with

with him. Are you resolved to follow Christ on any terms, at the dearest rate? you shall never repent it.

4. From what is said I would press you unto this, judge the loss of Christ's company, upon the slighting of your duty, as the greatest loss of all. If we go with him, we may die with him; but if we don't, we shall surely lose his company and fellowship; therefore, say they, "let us go down, and die with him." It is prodigious to see for how small a trifle we lose Christ's company, and when we have done it, how little we are moved with it: though every thing says, Thy strength is departed from thee, thou wilt not regard this, till thy dead be brought in in companies to thee, with this account of them, "My brother had not died, if Christ had been here;" my tenderness, zeal, diligence, painfulness and love had not died, if Christ had been here. The loss of Christ is a matchless loss, you cannot lose such another in heaven or in earth.

5. I pray you be much in stirring up one another to known duties, especially when they are dangerous: so does Thomas here; "Let us go down," says Thomas to the rest of the disciples. It is not enough for us to stir up ourselves, but we should stir up one another, provoke one another to love and good works: we must look diligently, lest not only we ourselves fail in the grace of God, but lest any man fail in the grace of God, Heb. xii. 15. When thou art converted, strengthen thy brethren. Oh for more of this amongst the professors of this generation! But be sure to do it without vain-glory, or that supercilious contempt of these to whom you owe that duty of love; remembering this, that one may rise many hours after you that may go to bed before you; for "such as are first shall be last, and the last first."



6. I pray you consider, that the worst you can suffer in following of Christ is but death, that puts an end to all your desertions, distractions, afflictions and tribulations; it is that blessed out-let from sin, and that in-let to glory. Well, this made the disciples willing to go down, when death looked them in the face, that if it came, and the matter fell out so that they should die; why then they should bid a farewell to all their other trials, fears, darkneses, tentations, wearyings and wanderings they were subject to. Christians, why are you so moved at the approach of your friend and servant? Was Rebecca so moved when she understood that Abraham's servant was come for her, to the marriage of his master's son? and what a greater than Abraham or Isaac is here? What! Christians, should we be so afraid of the king's chariot, that is come to carry us home to that place he hath prepared for us? No, let us be more acquainted with death, and understand and take up the right notions of it, and then it shall not be a difficult thing for us to go down and die with him.

7. Lastly, Whenever Christ calls for duty, and you resolve upon it, make conscience of performing your duty resolved upon without delay. They say not, Stay till the heat of the fury go over, and then go down, or send down; thou need'st not go thyself; or, if thou goest down, we will stay here, and do some work, and we will come to thee when we see the danger is over: but presently they put that in practice which they had resolved upon, and resolve they will take the first brunt of the battle with Christ. O how commendable is this in a Christian, when he doth not defer to pay! Eccl. v. 4. "I was not," says David, "as one that lingers; "I made haste to keep thy statutes." The more we shift present duty, the more we grow indisposed and unfit for it within, the more tentations we

have against the performance of it from without, and the smaller measure of assistance we have for doing of it from above. And therefore, as I would recommend to you the study of your duty in your day, so make conscience of doing that which is the duty of the day in its day. And by this you shall find your work easy, temptations few and weak, influences strong, and God's presence with you in it, preventing, prevailing, and sufficiently protecting you against all these feared dangers that made you dispute against Christ's commands and promises the other day. And thus much for this resolution of the disciples about their duty in the face of danger. Let him that reads understand.

*F I N I S.*

—Thy brother Lazarus shall rise again.

HAVING in my former discourse spoken to the several deaths that may befall Christ's work and interests, and that after he hath undertaken to heal the disease, and is found on his way to that effect, yet it may grow worse on his hand;

I come now, from this place, to shew you, that whatever befall a work in Christ's hand, he will finish and perfect it. "Thy brother Lazarus shall arise:" that is, the poor afflicted people of God shall be delivered from the present sad condition they are in, and restored to their former happiness, whose poor and low condition is here represented to us by Lazarus.

Before I come to that which I principally intend, I shall premise these five things from the context: the first is this, That our Lord hath a different way of entertaining the friends of his work, according to their different exercises about it, and the nature of their concerns in it. The disciples are only exercised about a sleeping and dead Lazarus, and our Lord entertains them with no other thing but with the news that Lazarus was dead, and they speak of nothing but death; so that, first and last, death is the subject of their discourse: but you see, when Martha comes, they fall on a more comfortable discourse, and they only speak of the rising and reviving of Lazarus. Thou may'st be one that can keep up conference with Christ about a dead work, and in thy despondency preach thy own death next, Let us die with him; when others are profitably conversant about the reviving

of it before the Lord. The cause why most of us find little of him, or of his mind concerning our low and hopeless-like condition, is the lowness of our spirits, and the lowness of our exercise about it.

The second thing I would premise is this, That faith in its noble actings always finds suitable entertainment at Christ's hand. She acts faith, ver. 22. "Whatsoever thou askest of God, God will do it." What, may our Lord say, dost thou thus believe? then, says he, ver. 23. "thy brother Lazarus shall arise." It is a great favour to meet with a speaking God, in order to the particular case we lay before him: and this is the favour that here her faith meets with. Yea, so great is our Lord's respect to faith, that he bestows favours upon it above the desire and expectation of the believer; "thy brother shall rise." Our unbelief is the cause of our bad acceptance when we come to him about his work. Sense says, it is dead; and there we leave it stinking in the grave, but don't at all exercise one act of faith about it: and this makes us come and go away wearied, in fear, and with great jealousy, because there is no answer from the Lord.

The third thing I would premise is this, That however all the saints be excellent, yet their excellencies are various; one may be excellent in mourning over a dead Lazarus, as Mary; the other's excellency may ly in wrestling with Christ for the resurrection of a dead work, as Martha: one may run faster than the other while going to the sepulchre where their Lord was laid; the other may have more courage to go down to the sepulchre, to see what hath come of him, and to know really that he is risen. This makes a sweet harmony in the body, every member having its proper excellency; and should revive that charity and respect

respect that we owe to others, who want not their own excellency, though they have not such an excellent eye as thou hast.

The fourth thing I would premise is this, That one Christian may very far out-go another in his zeal and activity about a dead work when things are very low. Here Martha outstrips Mary, and anon Mary outstrips Martha: Martha rests not till she gets Lazarus up, and when this is done she troubles herself with much service. It may fall out, that one much concerned about the reviving of others may fall careless of himself, or of that better part which is most of his concernment. Mary, upon the other hand, is so concerned about her brother, that she does not neglect her own case, nor her principal duty to Christ, who is "the resurrection and the life."

Lastly, I would premise this, That such as are most concerned about his work and people meet with the earliest discoveries of its reviving: therefore here you see Christ intimates this to her, *viz.* the reviving and resurrection of her brother. Zech. ii. 4. There is a young man much concerned about Jerusalem: well, what is the favour which this young man shall receive for his encouragement? ver. 4. "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls:—ver. 5. for I will be to her a wall of fire round about, and will be the glory in the midst of her." Till we be more concerned about Jerusalem, it is not very like that we shall either hear or see great things about it. Thus much for the connection of this purpose in hand with what goes before and follows after.

From the words themselves I shall give you this one proposition, That whatever work Christ undertakes, and howsoever attended with invincible



difficulties, yet he will finish and perfect it, notwithstanding of all. For proof of this see Deut. xxxii. 5. "As for God, his work is perfect." Ps. cxxxviii. last. "My God will perfect that which concerneth me." And it is that which the apostle encourages his hearers with, Phil. i. 6. "He that hath begun a good work in you will also perfect it unto the end." And it is in confidence of this that the apostle Peter prays, 1 Pet. v. 10. "The God of all grace perfect, settle, strengthen and establish you." If he undertake the redemption of his people out of Egypt, he carries it on till he hath finished it, notwithstanding of all the difficulties that were in the way. Intends he to build his house? and does he undertake it, and put Nehemiah to work about it? he carries it on, notwithstanding of the difficulties that were in the way: does he undertake the delivery of his people in Esther's days? he finishes it: and does our Lord undertake the work of man's redemption from sin and Satan? why he finishes it, and that over all opposition from men or devils.

In speaking to this, I shall enquire, first, When may Christ be said to undertake any work in the behalf of his people?

Secondly, What are the discouragements or difficulties that do usually attend Christ's undertaking his work for his people?

Thirdly, Why will our Lord undertake a work attended with so many difficulties, and will not (until then) appear for it?

Fourthly, What are these great things he will do, before a work undertaken by him be not accomplished and perfected?

Fifthly, What is the manner and way of Christ's acting when he comes to finish his work, and to raise up a dead Lazarus?

Lastly, I shall apply it.

For the first, which is this, When may Christ be said to undertake a business for his people?

Ans. 1st, When he leads in his people to a formal bargain and covenant with him, wherein he promises to them, and they engage to him, Jer. xxx. 21, 22, 23. "Who is this that engageth himself to approach to me?" Thy engaging is as a chariot that Christ presently goes up unto, and therein manifests himself an undertaker of thy work: when you are made a willing people, then, says he, I will be your God, and you shall be my people. Psal. l. 15. "Call on me, and I will deliver thee." Psal. xci. 11, 12. "Because thou hast set thy love on me, therefore will I deliver thee." Their engaged affection does engage his power to appear in their deliverance. If Christ say, Go to the vineyard, and you shall have what is convenient; it is a good evidence he hath undertaken the work.

2dly, Then may he be said to undertake a work, when he engages under-work-men about it. Christ here engages all the disciples about this affair. You know, whensoever a man not only covenants with one about such a house, but bespeaks his workmen that must be employed about the work, that is a good evidence he hath undertaken the work; and so it is in the case in hand.

3dly, Then may he be said to undertake the work, when he gives his tender eye of inspection to the work, when his watchful eye is over it, in the storm and in the clear day, in the furnace and out of it. Isa. xxvii. 3. "I the Lord do watch it; I do water it every morning, yea every moment."

4thly, Then may our Lord be said to undertake his work, when his people and servants have a mind to work. Neh. iv. 6. "The people have a mind to work:" this joins the wall together, and makes it go up: Phil. ii. 20. "I have none  
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“ so minded,” says Paul, speaking to the commendation of Timothy, “ that will naturally care “ for the things of your souls.” Then the saints and servants of Christ are of a noble mind, they mind the work, and they have a mind to all that work which it calls for.

5thly, When Christ Jesus the Lord is affectionately concerned about the work, and the low condition of the friends of it. “ Jesus wept.” You may see him engaged in his sympathy, Exod. iii. 7. “ I have seen, I have seen the affliction of my “ people; I will come down and save them.” When he saw their faith, he was presently engaged, and to work he went, and said to the poor man, “ Rise, “ take up thy bed, and walk.” It is a very sad thing when his sympathy is denied us, or when the church grows jealous of it, Isa. lxiii. 15. “ Where is now thy zeal and thy strength, the “ founding of thy bowels and thy mercies ?” Ordinarily then we fear casting off, and that he will not do our work for us; but, when his repentings kindle within him, and his bowels are not restrained, the people of God then do judge that he hath undertaken, and that if he can do any thing he will do it.

6thly, Then may he be said to undertake a work, when he receives an earnest from his poor people; when he receives and accepts of a sacrifice, there is no doubt but he hath undertaken it. If a physician or council receive your money, then you think that he hath undertaken to cure, or consult and plead to the best advantage for your cause: so here, Judg. xiii. 23. “ If he had a mind to destroy “ us, he would not have accepted a burnt-offering “ at our hands ” And truly if God hath accepted prayers, fasts and sufferings in the behalf of his dying work, it seemeth he hath undertaken, and will finish it in a blessed resurrection.

7thly, There-

7thly, Therein doth one's undertaking a work appear, in his removing all things that hinder the advancement or carrying on of his work, as our Lord does here: he silences the great masters of reason that dispute against his undertaking, he removes the unbelief of Martha and Mary, and commands them to roll away the stone. And if you despise this day of small things, then, lastly, shall you be convinced, when he shall effectually do his work on mount Zion and Jerusalem, and cause Lazarus to rise up out of the grave: Zech. iv. 10. " For who hath despised the day of small things ? " for they shall rejoice, and shall see the plummet " in the hand of Zerubbabel, &c." Thus much for the first particular propounded.

I come now to the second, What are the disadvantages or difficulties that this undertaking of Christ's is attended with ?

Ans. 1st, This undertaking of Christ is attended with this disadvantage, he is now at a distance from his work, there is distance in the case: and this is very sad in itself, to be at a distance from Christ at any time, but far more sad is it when Christ is at a distance, when there is so much work to be done, and when none can do it but himself.

2dly, Here is great danger in this undertaking: ask the disciples, and they will tell you this undertaking will prove Christ's ruin and theirs too, as I have shewed you from their resolution to go down and die with him. And, truly, to sense there was no small hazard, seeing not long before they spake of stoning of Christ there where now his work lyes, and to which place he resolves to go.

3dly, Here is death in the case. The work that Christ undertakes is both hopeless and helpless in itself and to all friends concerned in it; " Lazarus is dead : " what hope can there be of his reviving, or what help can be made to him now when

when dead? Yet, notwithstanding of this disadvantage, the Prince of life, that hath the keys of life and death, undertakes the work, Ezek. xxxvii. 2, 3, 4. He was at a nonplus, and silenced with one question about such a case; "Can these dry bones live? Lord, thou knowest." He neither had hope, nor knew he of help, but turns over the case to be solved, and the work to be done by him that only was able; and it were our wisdom to do so without further disputing.

4thly, Here is rottenness in the case: "by this time he stinketh," saith Martha; and I pray you, Master, don't dishonour yourself, by undertaking a work that will but bring a bad savour on all that meddles with it. We can only bring a bad savour on the great concerns of Christ; and when he is ready to remove that, we ordinarily do what we can, through our weakness, to hinder him.

5thly, Here is continuation in a sad condition. It was not of a day or two, but he hath now been four days in the grave. To ly long in a sad condition is a great disadvantage to the undertaker of the cure; then physicians dare promise nothing, their hopes are small, and, with Martha, they can say, If we had come a little sooner we could have cured him; but now the disease hath lain so long on, that there is little can be done, death only is to be made easy: yet, notwithstanding of this, our blessed Lord undertakes the work, and finisheth it.

6thly, There is division in the case. When Christ undertakes this work, all the best of the church are of a contrary mind, and divide in their opinion from Christ; they do not like his undertaking, judging it both rash and irrational to undertake a work of so great hazard, where there is so little hope to do any good to the parties principally concerned: yet he undertakes it, knowing how  
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to unite those in the issue who stumble so much at his first undertaking. And, truly, it is usual that those that break amongst themselves about the means, do agree, when the end desired by both is attained, which falls out ordinarily about the reviving of a dead work.

7thly, There is hard censuring in the case. If Christ say, "Destroy this temple, and in three days I will raise it up again;" he must expect to be censured by the scribes and Pharisees: and if he say, Let us go down and see Lazarus, he must expect the same measure from misbelieving disciples. This is a great disadvantage, for reproach is a heart-breaking thing; only this undertaker cannot fail, "nor be discouraged, till he hath done his work," Isa. xlii. 4.

8thly, There is singularity in the case; and this is no small discouragement. There is none for the work, but Christ alone. "At my first answer," says Paul, "none stood with me." This was a great temptation; yet his Master stood by him, and strengthened him: but here not one of the disciples is found to stand by Christ at this undertaking.

Lastly, There is opposition in the case. He not only had none with him, but such as were not for the work. Though they would die with him, yet he meets with much opposition from them: for, 1. The disciples oppose him by their disputing, thereby labouring to dissuade him from undertaking the work. And, 2. Martha and Mary, by their unbelief, hinder him, till he hath removed this out of the way. And, as I have told you, it is very sad when ministers unbelief is the death of Lazarus, and provokes Christ to permit him to die, that you may believe; and when professors unbelief keeps Lazarus in the grave, now when Christ is come to raise him: but he will do nothing in

in this, till first he hath cured their unbelief. Thus much for the second thing propounded, which is the discouragement that does attend Christ's undertaking.

The third thing propounded to be spoken to, is, to give you the reasons why our Lord undertakes a work attended with so many disadvantages and discouragements.

1st, The first reason I give you of Christ's undertaking of this work is his call to it. Mary and Martha call'd him; and therefore came he into the world, to do such work as no other man could do: nay, the work itself did call for him; every beating of the pulse, every groan and sigh of a deadly wounded work call'd him; the bad favour that was now on Lazarus call'd him to work. Now, to teach us to follow God's call over all difficulties, he obeys the call, and considers not the difficulties, knowing that in following his calling these should either vanish or else be overcome.

2dly, A second reason is this, because the work now was taken out of the hands of all the disciples, and was beyond the reach of ordinary means; he is dead and stinking: they can do nothing but cry. And oh that there were more of this for a dead Lazarus! Therefore he undertakes it, Isa. xliii. 13. "I will work, and who shall lett it?" neither disciples disputing, nor Martha's unbelief can lett him; he will cure all in his own way.

3dly, A third reason is this, because this was a work he reserved for his own hand, and for the advancing of the great design of the gospel, which is, "that all men should honour the Son," John v. 23. "by believing in him, as they believe in "God," John xiv. 1. Now, our Lord will never slight a work, how hard soever, that lyes at his door; and therefore, Mat. xvii. 16. "I brought "him to thy disciples," says the poor man, "but "they

“ they could not heal him.” Well, says Christ, ver. 17. “ bring him hither unto me :” this is a work I have reserved for my own hand ; I will do it. The work is safe when at Christ’s door, and when disciples have done all they can, tho’ they cannot revive it.

4thly, A fourth reason why he undertakes a work attended with so many difficulties is, because it is for his friends, who ordinarily fall all dead with a dead work. What will he not do for his friends, especially when their necessity calls for it ? he that gives himself, will he not work, and do all things for them ? And this is comfortable, to think that Christ will undertake a work attended with so many difficulties, and especially when his friends (for whose cause he undertakes it) are so unworthy of any such favour.

5thly, A fifth reason is this, because thereby he gets himself a great name, and great praise, and thereby does much strengthen the staggering faith of the friends of the work. Neh. ix. 10. “ So didst thou get thee a great name, as it is this day.” And as he promised to David, 2 Sam. vii. 9. “ That he would make him a great name ;” so, by his undertaking, he that was the antitype gets a great name to himself. It were good if we were pleading his name more, to persuade him to undertake and finish the reviving of our Lazarus.

6thly, A sixth reason is, that he may attest the liberality of his heart to the sons of men. We have narrow, limiting and unworthy thoughts of him, that he will not, or cannot do any thing about dry bones, or dead souls. Now, he does this to convince us of the contrary. Isa. xli. 17, 18. “ The poor and needy want water, and their tongue fails for thirst.” Now they must die for lack of water. No, says the Lord, ver. 18. “ I will open up rivers in the wilderness, and streams

“ in the desert: I will hear them; I the God of  
 “ Jacob will not forsake them.”

7thly, and lastly, Because as he daily works, so he hath some one or other work that is called a generation-work, that he does for reviving of that generation, and for the following, that when they fall under a death, they may remember his works of old, and set their hope on him, Psal. lxxviii. 7. “ that they might set their hope on him.” This sort of work, I conceive, that word especially holds forth, which you have Psal. cxlv. 4. “ One  
 “ generation shall praise thy works to another,  
 “ and shall declare thy mighty acts.” Wherefore this in my text is a signal one, being the resurrection of one that now stinks in his grave, and of many in him. Thus much for the third thing propounded, *viz.* The reasons of Christ’s undertaking at this time.

The fourth thing to be spoken to is, What great things Christ will do, before a work undertaken by him be not accomplished and perfected.

For answer unto this I shall propound these seven things.

1st, The first whereof is this, he will venture his Lazarus, and let him die and stink in the grave, before he have not his intended work perfected; which is, that they may believe. And truly it is a great matter for so kind a master to suffer one of his best beloved servants to be brought so low. But that is no matter; if thus it must be before he can finish his work, thus it shall be, Psal. lxxviii. 61. “ He gave his strength into captivity, and his  
 “ glory into the enemy’s hand.” Why? this he does that he may accomplish his design of punishing the hypocritical professors in the church of Israel, and get himself the more glory in bringing back of both again. And be sure it is not a small thing for him  
 to

to give up his strength into captivity, and his glory into the enemies hands.

2dly, Very weak means and endeavours shall not want his countenance and encouragement, if they be used about the reviving of his dead work. Weak Martha wants not encouragement in this case; and this is great condescendence, that so great an one should thus humble himself, to regard so weak an instrument. But our Lord will not despise the weakest woman among you, when in the exercise of faith about that work that he hath undertaken.

3dly, Our Lord will not spare his pains, when his dead-hearted people call for it, in order to their reviving: he will go on foot to Judea, to perfect his cure, and finish his work on a Lazarus; he can step over distance, and be as a hind and a roe on the mountains of separation.

4thly, He will not stand on the probable hazard or danger that men may suppose that undertaking will bring him to. Let them be all devils in Judea, he will go down, seeing his work calls for him. And truly it is a great matter when one is not scared, by seen and feared danger, to finish the work that God calls them to go about.

5thly, Our Lord Jesus will think nothing to step over all the sinful miscarriages of his friends about the work, rather than the work should ly imperfect: he steps over the peevish humour of the disciples, and the unbelief of Martha, before his work be not done that he had undertaken. Our weaknesses should humble us, but they cannot hinder him; notwithstanding of their failings, he does his work.

6thly, Our Lord, before his work be not done, thinks nothing to cross and contradict the whole church. And so he does here; he contradicts them, and engages them to go down with him,



very crofs to their own inclinations, and to that light they had about their duty.

7thly, and laftly, Upon the eafieft entreaty he will be prevailed upon to do great things, Jer. xxxiii. 3. " Call upon me, and I will fhew you " great and mighty things." So Joel ii. 21. " Be " glad and rejoice, for the Lord will do great " things." There are three greats that the Spirit of God in the fcripture feems to glory in, and Chrift will make us experience them all before his work be undone, upon a very fmall entreaty.

1. The firft great is great faithfulness; great is thy faithfulness, great is thy mercy, thy greatness is unfearchable; therefore he undertakes great works upon the fmalleft entreaty.

2. The fecond great is great fins, Pfal. xxv. 11. " Pardon my iniquity, for it is great." And this he does on eafy terms, Pfal. xxxii. 5. " I faid, I " would acknowledge my fin, and thou forgav'ft " the iniquity thereof."

3. A third great is great deliverances. So David declared that he gave great deliverances to his king; a part whereof was this, he prevented him with the bleffings of goodnefs; and this is before we call. And can a thing be done at an eafier rate? This our Lord will do before his work undertaken by him be not perfected. Thus much for the fourth thing propounded to be fpoken to.

The fifth thing to be confidered is, the manner and way that he takes in finishing his work thus undertaken by him.

1ft, The firft way that I obferve he hath on earth, in doing great works, and in reviving Zion's dead, after he hath undertaken this work, is this, by weak and contemptible means. Then rofe up Deborah, Judg. iv. and Jael the wife of Heber muft do execution on Sifera. Sometimes by extraordinary means, " Then rofe up Phineas, and " made

“ made execution ; and it was counted to him for “ righteousness.” And sometimes by contrary means. He opens the eyes of the blind by dust and spittle : that was a means contrary to the cure that he wrought by the same. But what shall we say ? things are in their effect as he will have them, tho’ they be never so cross thereunto in their own natures : the turning of Jerusalem into chalk-stones, by his appointment, will serve to purge away Jerusalem’s sin.

2dly, In his doing of his work that he undertakes, he does it most compleatly ; he leaves it not half done ; when he begins, he makes an end, whether in his works of mercy or justice. The wicked scorn him, and say, Will he make an end in one day ? But whatever days he take to do his work, he is sure to compleat it ere he leave it, Deut. xxxii. 5. “ As for God, his work is perfect.”

3dly, By all the deaths upon his work and people he advances his great design ; and if he kill, he quickens by killing ; Hof. vi. 1, 2. “ He hath “ torn, and he will heal us ; he hath smitten, and “ he will bind us up.” If blood be sown about Jerusalem like water, it proves the seed of the church. And hence it is that the man that is acquainted with God, when he sees all this, says, There is a building up, and that “ he saves the “ island of the innocent,” Job xxii. last.

4thly, He does it in his own time ; Isa lx. last. it is in his time ; “ in an acceptable time have “ I heard thee, and in a day of salvation have I “ helped thee.” And this is here, when Lazarus is dead and stinking. He will not come before his time, for then it should prove a snare to us ; nor after it, for then it should prove dishonourable to him : his saints, by all their crying, shall not make him come a day sooner, and yet they must call and

cry ; nor shall his enemies keep him one day longer away from his people, with all their threatenings.

5thly, Our Lord's manner is this, he uses to speak to his people about it before he do it. Moses is sent to speak to the people, before he revive them with that temporal deliverance : and Christ here speaks to his disciples, and to Martha, about this resurrection, before he works it. O for a prophet that knew, or that could tell us how long !

6thly, He does it ordinarily over a multitude of difficulties. O what difficulties are there in this case in hand ! as I have shewed you. There is never a great work he hath done, but it hath been over a multitude of discouragements, as you may see in all his workings of old, in Egypt, and at the Red-sea.

7thly, He does his work, but so as to affect his people first with it. Jehosaphat must be concerned about his work, and the case that all was in, and say, " We know not what to do," before ever the Lord do it, 2 Chron. xx. 12. Ezekiel must be set in the midst of the valley of dry bones, before they be revived. We keep too long about the borders of them, but we must get in to the heart of his affairs, and see things in their blackest colours. Here, you see, Lazarus is not only known to be sick, but dead, and stinking in the grave ; friends weep ; and Jesus wept, before ever Lazarus is revived.

8thly, Consider that God's glorious appearance for the help of his people is when things come to the mount, that is, when things are out of hope, if God himself do not appear. Hence, Gen. xxii. 14. " In the mount of the Lord it shall be seen ; " which makes a returning from the mount with sheaves. However it be, very melancholious to go up the mount, yet it is very joyful to come down again, with your dead Isaac restored to life again.

9thly, He

9thly, He works in such a manner that he disappoints his peoples fears, and his enemies hopes. Isa. xxxv. 3. His people are in great fear, his enemies have great hopes; but what says our Lord to his people? ver. 4. "Be strong, fear not; I will come with recompence to your enemies, but I will save you."

10thly, He works it after that rate, that in his way he makes many heart-discoveries. And, 1. He discovers the disciples pride, that would dispute with the Master. 2. Their ignorance; they knew not that there was no hazard so long as day lasted. 3. Their rashness, in offering themselves to suffer without a call. 4. Their disrespect and unhand-some carriage to their Master: Nay, say they, he will run himself and us also upon hazard. 5. Their unbelief, both in them and in Martha.

11thly, He does it after his own order; that is to say, he first heals the distempers that were in their souls, and then he raises up Lazarus. Lazarus could not be the worse by his delaying to raise him; but Martha, if she had not been cured of her unbelief, might have sustained a great prejudice. Then Christ is near to act, when he cures the unbelief of his people, and strengthens their faith to lay hold on the promise.

12thly, and lastly, He does his work not only easily, speedily and irresistibly, but he does it so as to leave room for your part of the work; you must roll away the stone, whatever it be, you must remove impediments that ly in the way. We must employ Christ, and depend on him; but it must be in doing what he commands, though it were no more but to roll away the stone.

I come now, in the last place, to the application of the point.

And, 1st, By what I have said you may be helped to try how things stand betwixt our Master and us,  
and

and whether he hath undertaken our work in us and for us. But how shall I know this?

Ans. 1. Hath Christ sent and bespoke thee for himself, and the message he sent is gone to thy very heart, so that instantly thou becam'st willing, like Rebecca, to come to him? can you say, that when his law came, then you were made to run, under the sense of your own deadness, and the reviving of a body of death in you? Rom. vii. 9. then be sure the work is undertaken by him. And this, you know, was his way of old with his church: when they cried to him in their distress, then, as an evidence that he had heard their prayers, and undertaken to deliver them, he sent his prophet unto them, Judg. vi. 8, 9. who declares unto them the mind and purpose of God in order to his delivering of them. Thus he sent Moses unto his poor people, when in Egypt, to tell them that he had undertaken the work of their redemption, and that he would do it with an outstretched arm, Exod. ii. 7, 8. "And the Lord said, "I have surely seen the affliction of my people, "and have heard their cry, by reason of their task-masters; and I am come down to deliver them." But ah, where is there such an one this day! O for a Moses, with such a comfortable message! then might we harden ourselves against our present sorrows, because of our expected deliverance.

2. Hath he contracted and covenanted with you about the work of your eternal salvation? is there a mutual paction betwixt him and us? If there be, then he hath undertaken the work. Have we engaged ourselves to him? then he hath engaged himself to us, "and will remember his covenant "with Abraham, Isaac and Jacob; and will remember the land," Lev. xxvi. 42. And albeit we do not keep the conditions of the contract betwixt him and us, as Ezek. xvi. 59. "Neverthe-

"less,"



less," says the Lord, ver, 60. " I will remember my covenant with thee in the days of thy youth, and I will establish with thee an everlasting covenant. Then shalt thou remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger ; and I will give them to thee for daughters, but not according to thy covenant." And so he goes on to answer this objection in the 62d verse. Where note, That as his contracting with his people evidences his undertaking of the work, and that he will upon this account carry it on ; so his finishing of his work puts his people in the dust, and makes them mend that by repentance which they have ruined by their pride. And all this our Lord does of grace, not of merit ; which makes them the more ashamed of their former ways.

3. You may know he hath undertaken a good work in you, if he hath at any time accepted of sacrifice from you, and given the earnest of his Spirit unto you. This is not only a great ground of confidence as to his undertaking, but a great blessing to thee, and to the work, Psal. lxvi. 20. " Blessed be God, who hath not turned away my prayer, nor his mercy from me." When God accepts of his people's prayers about his work, it is a token for good ; and when he continues the spirit of prayer with them, for this end, that they may be his remembrancers, then be sure he will rise, and make Jerusalem the praise of the whole earth ; but if this be restrained, or if God be angry with his people's prayers, it is a lamentation ; and " for these things I weep ; mine eye, mine eye runs down with tears, because relief is gone," Lam. i. 16. Again, when God turns not away his mercy from us, but gives unto us the earnest of his Spirit, whereby we are helped to employ him about his work, it is a good token he hath undertaken

taken it; Ezek. xxxix. last. "I will hide my face  
 " no more from you; for I have poured out my  
 " Spirit upon you." Truly when God calls home  
 his Spirit, it seems then there is little work for  
 him or others to do.

4. You may know that he hath undertaken the  
 work, by the cost and pains that every day our  
 Lord is at to hold up thy goings, Psal. xvii. 5.  
 to hold thy soul in life, and to keep thy feet from  
 being moved, when men ride over your head, Pf.  
 lxvi. 9, 10, &c. to prove thee, and to try thee,  
 as gold is tried, to bring thee into the net, and  
 bring thee out again. He is at all this cost, be-  
 cause he hath undertaken that great work, ver. 12.  
 which is to bring thee out unto a wealthy place;  
 and, Deut. viii. 3. "He humbled thee, and suffer-  
 " ed thee to hunger." All this was, that he might  
 do them good in the latter-end, which was his  
 great undertaking for them. Therefore, I say, if  
 you see him at great cost and expences every day  
 about his work, (one minister spends his strength  
 about it, another is eaten up with the zeal of his  
 house) take this as a sure evidence that he hath a  
 work, and hath undertaken it, and will finish his  
 tower in due time.

5. You may know he hath undertaken by this,  
 if his friends and servants have a mind to work.  
 When Zion's dust is sweeter to all the saints than  
 all the powders of the merchant, and when, on  
 this consideration, they have a heart to do whate-  
 ver their hands find to do. Christ suffers none of  
 his work-men to work, but at his own work; if  
 they meddle with the work of error, he breaks  
 their works; and if with the work of them that  
 turn aside, there remains nothing but repentance.  
 But when he intends to work, then he spirits up  
 his friends for his work; whereupon "the wall  
 " goes up, and is joined together," Neh. iv. 6.

O for more of this mind, and that out of love to our work; for truly our work is our greatest and best wages in time.

6. and lastly, Then you may know that he hath undertaken the work, when you find him affectionately concerned in what befalls the work: “and Jesus wept.” Oft times he weepeth alone over a dead work; “and when Jesus came toward the city, he wept.” They were all singing, he only weeping. And must blessed Jesus weep, and weep alone, and weep with the weeping friends of a dying work; and yet can you not believe that this work is on his heart? It may be a great question whether the hardness of our hearts, or the deadness of his friend Lazarus, is the greatest cause of our dear Lord’s sorrow. Let us go down to the grave, and weep with him. And so this leads me to the next word of use,

Which is, 2dly, To call you to weep over your dead hearts, your dead work, your dead friends, and over all the deaths that have past on the interest of our Lord.

I have spoken a little to this before: and what now I call you to weep over shall be these:

1. I call you to weep over the distance that you have caused by your sins. Is he not far from us? is he not “gone to his place?” Hof. v. 15. hath he not hid his face from his ministers and people? is he not so far, and at such a distance, that you cannot see him? and there are none of us that can tell how long it shall be so. Is not the Comforter removed far away from us? is not our sun gone down? what means this chillness and coldness, this darkness and drowfiness? what is the language of these long evening shadows of an empty profession, while the practice of godliness is dead? why hear I the sound of the groans of dying graces, gifts and ordinances? All this, as it is because of our distance

distance from him, so it is an evidence that we are at a distance from him. And what! my beloved, shall mourners go about the streets? and will you make merry when all this crying is for you, because you are at a distance from your head and husband? Bring forth that son of the murderer, *viz.* sin; and let it be sacrificed before the sun, that distance betwixt our Love and us may be removed.

2. The second thing I call you to mourn over is, the present danger that his particular work within you, and his public work in the world, are in, and only through our means. How so? By our sins we have provoked God to destroy the covert of it, to take down the wall that was about it, to let in wild boars, and to permit them to rage at their pleasure. Why, what is the cause? Israel only hath sinned, and for these sins is Zion plowed from day to day, and is in danger of her life. What! is it so? and shall not this make you weep in secret places, because you have endangered the ark of God, the glory of God, the strength of the most High, the graces of the Spirit of God, and all that is excellent and precious? and yet will you not mourn? O for mourning women! What! must we take you to Mizpah, and there draw water, because all the springs and wells in saints are run dry?

3. I call you to mourn over the deaths that you have a hand in by your unbelief, barrenness and atheism. Your faith was but in danger the other day; now, man, thou hast kill'd it. Have you not seen Christ's death? Acts iii. 15. "You have killed the Prince of life," and that afresh, and put him to open shame. I am sure thy sin is worse than the sin of the Jews who crucified him; and therefore it is called a "trampling under foot the Son of God," and a "putting him to open shame." If you had done thus to  
your

your father and mother, the law would have judged you. But seeing you have done what you can to cause the work to cease, it is your concernment to mourn bitterly, as one does for his first-born; and that because you have been Christ's death, the death of the martyrs, the death of the work of God, and you will be your own death, if you do not repent.

4. I call you to mourn over the rottenness and bad favour that hath befallen the work and people of God. Ministers have contracted a bad favour, as if we were rebels, and taught rebellion; the ordinances have contracted a bad favour, so that nothing can commend them to many, except they be perfumed with the spices of human inventions; the whole practice of godliness is evil spoken of. Why? what is the matter? and is there not a cause? Yes, "you have made the enemies of God " to blaspheme, and because of you is the name " of God," the ordinances of God, and the ways of God, "evil spoken of daily." And truly our spot is not the least amongst them that have turned aside, that should go betwixt the living and the dead.

5. I call you to mourn upon the account of the length of time that things have been thus with us. Hath not the Lord hid his face from us for a long time? hath not his work been in danger these many years? have not ordinances and providences been dead, no ways quickening and reviving to us? and hath not a bad favour been on his work this long time? Shall it be thus, notwithstanding of our tears and prayers? and shall we not shut up all with this, "But thou, O Lord, how long?"

6. I call you to mourn over all the divisions that are amongst us about this work, by which it falls out that the friends of the work give the first wound to the work, and then others have the



( 90 )

greater advantage in opposing of it, while thus wounded by friends. May not all his concerns answer these that enquire, What be these wounds your ministry, your church-ordinances and government, have gotten? These be the wounds I have received in the house of my friends, by their divisions and dissensions, employing their parts and gifts against the giver of them. O that our head was a fountain, to mourn and weep for this!

7. Mourn for the hard thoughts you have had of Christ, for undertaking his work and carrying it on in such a way. You will be wiser than he, and holier than he, and this pleases you well: but till we have better thoughts of Christ, and learn submission to his will, and better obedience by our suffering, there is small hopes of our recovery.

8. Lastly, We have reason to lament over the opposition we have made against him. Some of us are not only found out of our work, but are found actually engaged as one of his enemies, disputing against the work. You need not prove that it is dead, nor need you tell us that our Lazarus stinketh, nor that Martha is weak in the faith, nor of our ignorance what to do for the work, or what will be done for it. We acknowledge these things: and as we desire to weep with our Master, so we have confidence that he will step over all these discouragements, and do his work. But what! intend'st thou to be as one of them that oppress thy brother Jacob? dost thou not hear them say, Lo, such an one is become like unto us? "Shall Israel be found amongst thieves, or must Ephraim mix himself amongst the common people?" I pray you, lay by this weapon; dispute less, and believe more, that by faith you may have your dead restored to life again. I will tell you, that all you can say by disputing or misbelieving against Laza-

rus will not alter Christ's affection, nor his purpose concerning the reviving of him.

3dly, Now, my third and last word of use I would give you is, to call you to rejoice upon the account of this, that Christ will finish as he hath undertaken his work, notwithstanding of all difficulties in the way, Joel ii. 21. "Be glad and rejoice, for God will do great things."

I shall name six excellent grounds of joy and confidence to the people of God about this work.

1. The first is this, that our Lord is infinitely concerned in his work of grace on your souls, to carry on and perfect it, as he hath begun it. And be sure Christ will never lose his interest, lose who will. Thou may'st meet with a storm, but shalt never suffer shipwreck; because Christ hath a venture in the ship, therefore it shall assuredly come safe to shore.

2. The second thing I would say to you, to make you rejoice, is this, that Christ will welcome you at midnight, when you come to him about his work. You can ask nothing but he will give it: and if ever the angel of the covenant does wonderfully, it is then, when his Lazarus is dead, and in the grave. God is said to arise, and have mercy on Zion, because her time is come, wherein love can no longer restrain itself. I encourage you to come, because he will welcome you with the glad tidings of this, that his Lazarus shall rise again.

3. Comfort yourselves with this, that as Christ is most willing to take employment about his work, so in his undertaking nothing can discourage him, neither distance, danger nor deadness: nay, tho' thou wert sinking above ground, and with both hands thrusting away thy own mercy, as the disciples did, yet he will do his work, and perfect it to his own praise.

4. Rejoice because all Christ's methods are best, and tend most to the advancement of the work that is in his hand. Let him act, and do not hinder him by your unbelief; let him take his own way, his own time, and use those means he pleaseth; all will help and hasten Lazarus out of the grave, and make him come forth with the greater advantage.

5. Rejoice, for God intends to make a feast for churls, to shame them out of their miserable straitning of his Spirit. It shall not be the Spirit, or his doctrine, dropping as the dew, Deut. xxxii.

2. but it shall be a pouring out of the Spirit, Isa xxxii. 15. and a plentiful rain, whereby he will confirm his inheritance when wearied, Psal. lxxviii.

9. "Lift up your heads, for the day of your plentiful redemption draweth near;" for he will not chide continually, he will perfect what he hath begun, and will do this with a notable advantage to a dead Lazarus; so that all that heard of him shall see, and turn to the Lord.

6. and lastly, Rejoice because he that removeth his people's unbelief will roll away the stone of outward difficulties, be what they will. It is a blessed token that outward impediments shall vanish, when the inward plagues of the heart are removed. I shall say no more, but as it is a mercy that Christ is at work, and cannot be discouraged in it; so then is the reviving begun, when the Spirit is poured out, and these heart-plagues cured that professors have been tormented with, in the day of his hiding, and of his removing of the Spirit far from us. The good Lord return our captivity as the streams of the south.

F I N I S.

PSAL. lxxxv. 6.

*Wilt thou not revive us again, that thy people may  
rejoice in thee?*

WHOSE words these are, themselves do declare. That, 1. They are the words of such that once enjoyed the favourable face of God, and now are deprived of it, the Lord being now turned away from them: 2. That once were revived and quickened in the enjoyment of him, and now are fallen dead, and discouraged upon his turning away from them. 3. They are the words of such who are very sensible of both the former two, viz. his turning away, and their own deadness upon his withdrawing. 4. They are the words of those that now find, that nothing can revive them until he return to them, and graciously favour them with his presence, as he useth to do to his land. 5. They are the words of such, whom nothing could satisfy but his returning and reviving, and that now bend all their strength to wrestle with Jacob's God, to persuade him to return and revive them. 6. They are the words of a people persuaded of his power and ability to revive the dead, dry, and scattered bones of the house of Israel, and that none else could do it. 7. They are the words of a people that had their own fears and jealousies that he would not return and revive them, as this expostulation seemeth to import; "Wilt thou not revive us?" 8. They are the words of a people that do not give way to their unbelief and jealousies; they  
I 3 bring

bring all their doubts and discouragements to God, and propound the question to him, saying, " Wilt thou not revive us ?" And it is good when we do not give place to unbelief, nor stand to its verdict, especially when clouds and thick darkness cover the church of God. 9. They are the words of humble, and yet confident pleaders with God about their condition ; they wrestle by arguments, and plead powerfully with God for his returning to revive them. 10. and lastly, They are the words of such as resolve to improve his returning, and their own reviving, to his praise, whensoever they should enjoy it. In a word, they were persons of a public spirit, and that designed the good of all the people of God ; " that thy people may rejoice in thee."

I would premise these six things, that serious Christians should have upon their hearts, when God's work within and without them is very low.

First, They should seriously consider how matters stand between God and them, whether things be intire or not, whether there be a breach or not, if there be any difference betwixt him and them, that causeth distance, and that such a distance, that God will not speak to them, look on them, or have any communion or fellowship with them.

Secondly, The people of the Lord should then seriously enquire, " where is the Lord ?" and what way he is gone ; whether he is behind our wall, or gone to his place ; Job xxiii. 3. " Oh that I knew where I might find him !" It is a grievous sin when they that handle the law ask not for him.

Thirdly, The people of the Lord, as they should be sensible of his departure, so they should be very serious about, and much long for his return ; " But thou, O Lord, how long ? O turn thee



“ thee unto me, and have mercy upon me,” Psal. xxv. 14. 15. “ For I am desolate and afflicted.”

Fourthly, The people of God should be very serious to get their hearts satisfied in this, that while he is from them, he is for them, Ezek. xxxvi. 10. “ For behold, I am for you, and I “ will return unto you :” that is, Though I be absent from you, yet I am for advancing your interest, and the interest of the gospel, and will come home again in due time, and you shall be wrought upon both by law and gospel, you shall be plowed and sown. O what a comfortable word is this ; I for you against all, I for you to sweeten all your bitter, and to supply all your wants !

Fifthly, The people of God should be very serious, and sensible of the deadness and discouragement they fall under upon his turning from them, and should be much affected with the same.

Sixthly, and lastly, External impossibilities, and inward indisposition to better their condition, should not only lead them unto him, but should animate and encourage them the more to come to him, and to put their case and cause in his hand ; “ Wilt thou not revive us, that thy people “ may rejoice in thee ?”

I come now to the words, “ Wilt thou not revive us ?” or rather, Wilt thou not return, and revive us ? as in the original. Thus Ar. Montanus, *Nonne tu converteris, vivificabis nos ?* Wilt not thou return, and wilt not thou revive us ? Molerus translates it thus, *An non tu conversus vivificabis nos ?* Wilt not thou, being turned to us, revive us ? wilt thou not turn thyself, when we cannot do it, and quicken us ? It is an usual kind of expostulation, that the saints have used in their wrestlings under tentations ; and however they seem sometimes to favour of impatience, yet, because they are mixed with faith, God is not offended with such, but rather

rather is well-pleased therewith ; as Tertull. saith, *Vis hac est Deo grata.*

The meaning then seemeth to be this ; Thou hast been angry with us, good Lord, and in thy just indignation torn us, and turned from us, which we humbly acknowledge. Many rejoice in it, and say, that thou not only hast done so, (and we adore and admire, because it is not worse) but they say, and make this news run through the country, that thou wilt not return again, that thou wilt not revive again (which is all our hope and confidence in our bondage) : therefore let it not be presumption in thy poor dead and deserted children to come, and thus expostulate with thee about this matter, that now we humbly beg a determination about from thyself ; “ Wilt thou “ not return, and revive us again, that thy people “ may rejoice in thee ? ” wilt not thou bring near thy righteousness, even thy salvation, for Israel thy glory ? wilt not thou cause thy face to shine, that we may be saved ? and, wilt not thou make us glad, according to all the days wherein we have seen evil, “ that thy people may be glad in “ thee ? ”

In the words you have these four things to be considered.

The first is, Their cross ; God is turned away from them, as is implied in the words. Secondly, You have their case under this cross ; they are in a very dead condition, and do not well know, if ever it shall be better with them. Thirdly, You have their cure, that only can heal their disease, and that is God's returning to them, and reviving of them. Fourthly, You have their crown, or excellent design wherewith they intend to crown all, viz. that if he will return and revive them, they will rejoice and praise him ; “ that thy people “ may rejoice in thee.”

The

The first doctrine I draw from the words, thus explained, is this ;

That heirs of glory may so provoke their God and glory, that he may turn away from them for a time.

This is that which the prophet telleth us of, 2 Chron. xv. 2. "—The Lord is with you, while  
 " ye be with him ; and if ye seek him, he will be  
 " found of you : but if ye forsake him, he will  
 " forsake you." Hosea v. 15. "I will go and return  
 " to my place." Jer. xii. 7. "I have forsaken my  
 " house," viz. my ordinances, my people, and  
 given all over to the will of my enemies.

I shall a little enquire into these two things. The 1st is this, To shew you what this turning away from his people is. 2dly, Why doth our Lord thus turn from them ?

For the 1st, What it is ; for answer unto this, 1. I shall shew you what have been the notions of the saints of old about it. 2. I shall give you a brief description of it, which I shall endeavour to explain in all the branches of it.

1. To speak unto the first, which is, the saints notions about his turning from them ; they are such as have been attended with much weakness and jealousy, yet they are of great use unto us. (1.) The first whereof is this, they call it a standing afar of, Psal. x. 1. "Why standest thou afar  
 " off ?" This points out these two : [1.] That he is gone from them ; like that of the spouse, Song v. 6. "My beloved is gone, is gone." [2.] That now he is at a great distance, and far away ; gone to the mountains, gone over mountains : and now mountains of separation are got in betwixt him and them, so that they cannot behold him, or come nigh unto him.

(2.) They call it a hiding of his face, Isa. lxiv. 7. "None stirreth up himself to take hold on thee,  
 " when

“ when thou hidest thy face.” They knew him as it were by face, that is, by his divine gracious manifestations of himself, which now they are deprived of; and find he is angry, an effect whereof is the hiding of his face, and removing of his wonted favours from them. And indeed, this is one sad branch of his turning away from his people, when he shews them the back, but not the face.

(3.) They call it a forgetting of their affliction and oppression, Psal. xlv. 24. “ Wherefore hidest thou thy face, and forgettest our affliction, and our oppression?” Not that thereby they would attribute any such thing properly to him, who cannot be said, in this sense, either to forget or remember: but, that he carried himself so to them in his dispensations, as one carrieth to another that he hath forgotten, in not sympathizing with him to his sense; and in that he doth not that which may bring them out of their present affliction; so Psal. xiii. 1. “ How long wilt thou forget me, O Lord! for ever?” This is most bitter to the people of God.

(4.) They call it a casting off, Psal. lx. 1. “ O God; thou hast cast us off, thou hast scattered or broken us, thou hast been displeased.” Psal. lxxiv. 1. “ O God, why hast thou cast us off for ever?” Lam. v. 22. “ But thou hast utterly rejected us, thou art very wroth against us.” This is more feared than felt. Their grounds, whereupon they draw this conclusion, cannot bear it: but what is wanting in the premises, is supplied by their fears and jealousies.

(5.) And lastly, They call it a forsaking of them; Psal. 22. 1. “ Why hast thou forsaken me?” Matth. xxvii. 46. “ My God, my God, why hast thou forsaken me?” And however we are not troubled when we forsake him, yet there is nothing

thing more terrifying to the people of God, than apprehensions of his forsaking them. They know the sweetness of his presence, the sad effects of his departure from them, and their own perplexities, in reference to both; which makes them dread the thoughts of his departure, while, in the mean time, they stand not in awe to commit those sins that provoke him to forsake them. Thus much for the first thing propounded, for your better understanding of our Lord's turning away from his people.

2. The second thing I promised to speak to, is, to give you a brief description of this, from all their former notions about it, which is this;

God's turning from his people, is the hiding of his face from his people generally, and leaving them to be exercised with great afflictions, and that for a very long time.

This description is grounded on their notions about this dispensation, excepting their weaknesses and infirmities, which we are to watch against.

But, for further clearing of this description, I shall consider it apart, and clear it unto you.

(1.) And first, I call it a hiding of God's face, which includes these six things in it. [1.] It includes the with-holding of light and counsel, whereby his people are helped to discern time, and judgment, and what Israel should do in reference to both. It was the commendation of Issahar, that they knew the times and seasons, and what Israel should do. Now when, on the contrary, we "walk like blind men," Zeph. i. 17. "when our prophets also find no vision from the Lord," Lam. ii. 9. and "when we see not our signs, neither is there any prophet, or any other among us, (pretend to what they will) that knoweth how long," Psal. lxxiv. 9. it  
 appeareth



appeareth that now the Lord is turned away from us, in whom is the fountain of light and life.

[2.] This hiding includes the with-holding of his nourishing and cherishing grace, whereby he cherisheth his people, as a hen doth her chickens; whereof you may see, Deut. xxxii. 11. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings." So, ver. 12. "The Lord alone did lead him, and there was no strange God with him." So, ver. 13, 14. as you may read at your leisure. When God turneth away, this is with-holden, and, in place thereof, he sendeth on them desolating strokes and judgments, Matth. xxiii. 37, 38. "Behold, your house is left unto you desolate." Ver. 39. "You shall not see me henceforth, till you shall say, Blessed is he that cometh to us in the name of the Lord." And this is the second sad thing that is in it.

[3.] It includeth the hiding of those things from his people that he hath been often shewing to them, as things belonging to their peace; but then they would not see; and now they are hid from their eyes. Luke xix. 41, 42. "But now they are hid from thine eyes." She would not see when she might, and now she cannot see tho' she would. This is a dreadful consideration in this case, and most true.

[4.] It includeth the delivering up of a people to strong delusions of their own hearts, 2 Thes. ii. 11. "And for this cause God shall send them strong delusions, that they should believe a lie." Ver. 12. "That they all might be damned." Rom. i. 18, 19, 21, 24. "Wherefore also God gave them up to uncleanness, through the lusts of their own hearts, &c." John v. 43. "I am come in my Father's name, and ye receive

ceive me not ; if another shall come in his own name, him ye will receive." That which causeth many to depart from the profession of the truth is this, they never received Jesus the Lord.

[5.] It includeth the delivering of them up to Satan's tentations and delusions, 2 Chron. xviii. 19. " I will go and be a lying spirit in the mouth of his prophets." Ver. 21. " And the Lord said, Thou shalt intice him, and shalt prevail ; go out, and do even so." How many monstrous witnessses are there of this branch of his hiding this day, though it be noways laid to heart as the matter requires !

[6.] And lastly, It includeth God's eminent displeasure against a people, while declaring against them, as a people turned off, and divorced from him, who are no more in covenant with him, 2 Chron. xv. 2. " If they forsake him, he forsakes them." Deut. xxxi. 16, 17. " They break the covenant," ver. 16. " and his wrath breaks forth, and he forsakes them," ver. 17. Thus much for the clearing to you the first thing in the description.

(2.) The second thing in the description is this, I call it a hiding from his people generally ; because as every cloud on the sun, that shadows our place, doth not make night, but when the sun is down, and when all our horizon is, in every point, obscured ; so afflictions, when they are only on some particular persons, and that in some particular cases, abstract from the common cause, do not make a church-desertion : but when it is a general damp upon every family, upon all ranks and conditions, cities, countries ; then certainly it is a turning away from the land, like that which is here in my text, and in Isa. ix. 20, 21. And " he shall snatch on the right hand, and be hungry, and shall eat on the left hand, and not be satif-

“ fied; they fhall eat every man the flefh of his  
 “ own arm, and yet not be fatisfied. Manaffeh E-  
 “ phraim, and Ephraim Manaffeh, and they to-  
 “ gether againft Judah.” Where it is ftrange to  
 obferve what eaters thefe be, how they eat up  
 one another, and yet are not fatisfied; and when  
 two of them have eaten up one another, they  
 both refolve they will eat up little Judah next, that  
 ruled with God, and was faithful with the faints.  
 Another inftance you have, Ifa. x. 22, 23. “ There  
 “ is a confumption determined for the land.”

(3.) The third thing in this defcription is,  
 leaving them to great afflictions; becaufe, as  
 the abfence of a nurfe for a time from a child, or  
 the letting it fall accidentally, as Mephibosheth’s  
 nurfe did him, doth not argue her forfaking of  
 the child, but her cafting it out of her arms, as  
 Hagar did Ifhmael, and going away, that ſhe may  
 not fee the death of the child; fo every reproof  
 of our Lord’s, or fad difpenfation he permits to  
 fall out for thy exercife, doth not prefently con-  
 clude that he hath turned away; for he reproveth  
 his people before he forfake them, as in Saul’s  
 cafe; he firft reproveth Saul, and then forfakes  
 him; he reproveth Ifrael firft, and then he with-  
 draws, Zech. i. 4, 6. So Hof. v. 15. He tears,  
 and then goeth away: or, as Ezekiel obferveth it,  
 the Lord firft departs from between the cheru-  
 bims, goeth to the threshold of the Sanctuary, and  
 from thence to the mountains, whereupon follow-  
 eth great afflictions to the people of God, viz.  
 days of darknefs and trouble, Jer. xii. 7. He gives  
 them up. And,

(4.) The fourth and laft branch of the defcrip-  
 tion, is this, that this is for a long time, like  
 the feventy years captivity, the four hundred  
 years in Egypt. Hence you may fee, that that  
 which was in Joſhua’s time, upon the account  
 of

of Achan's covetousness, was not a turning from the land, because it was of no continuance; seeing that this turning away is for a long time together, 1 Sam. vii. 2. "And it came to pass while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years:" Hos. iii. 4. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice," &c. which clearly supposeth length of time, and continuing long in that low and forsaken condition.

Thus much for the first thing propounded to you, *viz.* What is understood by his turning from his land, that he hath been favourable to in former times.

2dly, For the second thing, *viz.* the causes of this turning away; they are both many and known; published so, that he that runs may read them, and yet not repented of, though the land perisheth under the weight thereof. God preserve Judah from being eaten up in the day of indignation! I shall name but three transgressions, or four, for which God severely punisheth his people.

1. The first is, apostasy and defection from him, his cause, truths, ordinances, statutes and judgments, 2 Kings xvii. 15. (the words of the text are these,) "And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them," either by his judgments or their own consciences "and became vain," verse 16. "And they left all the commandments of the Lord their God," What! is he yet their God? Yea, but what next? "And they made themselves molten images, even two calves;" (so Psal. xvii.) But what cometh of this? Verse 18. "Therefore the Lord was very angry with Israel." Nay, sure, he will only be angry with the calve-makers;

yea, and with all them that trust in them, really, or interpretatively; and that to the removing them out of his sight. Now, the case being so clear, it is but folly for men to look for a sight of his face, till they consider this head of guilt in this forecited place.

2. A second thing is, when men justify themselves in their abominations, and say, either they are not polluted, though they have gone after Baal, Jer. ii. 23. or that they are delivered to commit all these abominations, Jer. vii. 10. "They will come to his house, and say, We are delivered to do all these abominations;" or when they glory in it, Psal. iv. 2. they glory in their shame, or, with Solomon's fool, make a mock of sin. And what a pity is it to see men befool themselves with sin? and then, when it hath befooled them, it breaketh forth in a fiery flying serpent upon them: and yet men are so mad, that nothing can satisfy them, except wickedness go forth from them to all the land, Jer. xxiii. 15. "Profaneness is gone forth from them to all the land." This provoketh our Lord to turn away, and to give up with a people.

3. A third is, a land's incorrigibleness under all the means that he useth for their recovery. Jer. viii. 4, 5. "Shall they fall and not arise? are they gone back with a perpetual backsliding?" Shall bellows be burnt, and lead consumed; cities laid on heaps, and the land burnt up; and shall not the dross be purged away? Jer. vi. 29, 30. Isaiah xlii. 24, 25. "Therefore he hath poured upon him the fury of his anger, and the strength of battle." Can any be ignorant of the cause of this wrath, that readeth the scripture? so Ezek. xxiv. 13. "In thy filthiness is leudness, because I would have purged thee, and thou wouldst not be purged." This is their incorrigibleness,



bleness. But what follows? "Thou shalt not be purged any more, till my fury rest upon thee:" So, Isaiah i. 5. "Why should you be smitten any more? for ye will revolt more and more."

4. The fourth and last I name is, a land's stupidity and senselessness under all this: they are burnt up, but they lay it not to heart; they are smitten, but they do not find it; or, if they do, it is but as the drunkard saith, Prov. xxiii. 35. "They have stricken me," saith he; but when he awaketh he calleth for it again. The land perisheth for lack of knowledge; yet, who is sensible of it? A stupid unconcerned spirit is that which doth highly provoke God to wrath, and incapacitateth thee to do any thing for the preventing of it. It is beyond all question, that our carelessness and unconcernedness of spirit as to sin or duty, as to time or eternity, is that which hath brought us under much trouble, Isa. xxxii. 9, 10. which will never be removed until the Spirit be poured out upon us from on high, *ib.* ver. 15. I shall not insist any more on this point, only seriously consider what I have said; and, by what I have said on the first question, you may understand our condition, and God's way towards us; and by the other, you may know your own sin, and the cause of God's wrath, manifested in his turning from you.

The second thing that I observe is this, That upon our Lord's turning away, his land and people fall very dead and discouraged. "Wilt thou not revive us?" That imports the deadness of their case; "that thy people may rejoice in thee;" this importeth the sorrowfulness of it. I shall not detain you here, by telling you what things fall dead in his land, when he removeth from it, such as these, *viz.* The principles of sound doctrine and manners die; whereupon error in judgment,

and looseness in mens practice and conversation, creep into his land, and pollute his land, thereby turning Immanuel's land into a wilderness. The people become sick and weak, that, in the enjoyment of his countenance, were healthy and strong, Isa. i. 5. "The whole head is sick, the whole heart is faint:" and ver. 6. "from the sole of the foot, even unto the head, there is no soundness in it, but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." The exercise of all his peoples graces decay; work is laid by; men turn in from their labour, and the wild beasts go forth to their prey, Psal. civ. 20. compared with 23. And it is sad when these grey hairs are here and there, and Ephraim knoweth it not, neither will he understand. This death "falleth on all the glory of his land:" then the glory of Ephraim is as a fading flower, "their goodness as the morning cloud, and as the early dew it goeth away," Hos. vi. 4. You may now name your children Ichabod, saying to one another, "The glory is departed from Israel; the peoples joy is gone when he removeth; thou hast multiplied the nation, and not increased the joy, Isa. ix. 3. "Joy and gladness is departed from the house of our God," Joel. i. 16. because those that were fed are now starved, those that were healed are wounded, and those that came to the sacrifices of the Lord, as doves to their windows, are now frightened away with the terrible sight and noisome stink of Bethel's calves, which they cannot kiss. The ministers and ordinances, (these blessed institutions of our King of kings) fall under contempt and disgrace: being either over-valued, by being rested upon, and put in the King's place, they die; or under-valued below their worth, they die, and are despised as light manna.

manna. As every thing liveth in its own orb, and being out of it, dieth ; so these being either over-valued or under-valued, and consequently out of their orb, must die. The praises and vows that his land was beautified and strengthened with, are imprisoned, Psal. lxxv. 1. " Praise waiteth " for thee in Zion, and unto thee shall the vow " be performed." But why are not the praises sung ? They are imprisoned. Upon what occasion ? Upon the occasion of his removal ; and they must stay in prison till he return. But may we not pay our vows ? No : Why ? Because iniquities prevail ; sinful, sad courses prevail, that imprison the vow ; and it must wait for him, before it can be performed.

But to pass all these, as having touched this subject in my former discourse ; I shall shut up what I intend to speak of this doctrine, in laying before you those seven things, that concur to deaden a land once much favoured by him.

1st, The first thing which bringeth his land (or a particular member of it) under this deadness and discouragement, is the loss of the wonted sense of the love and favour of the God of the land. Thou hast been favourable, and we did sensibly perceive it ; but we have lost this sense, and are become as dead, because of it. Wilt not thou then revive us again ? O what a sad loss is it, when a soul loseth the ravishing unspeakable joys it had, in the apprehension of God's love, 1 Pet. i. 3. " In whom believing, we rejoice with " joy unspeakable, and full of glory." There is now no shedding abroad of the love of God in the heart ; the heart falleth dead and cold. And is it not a death-sad-sign enough, when thou hast lost that dwelling, abiding persuasion of his love, and of thy being at peace with him, Rom. v. 1. " Being justified by faith, we have peace with " God ;" which made thee rejoice under former trials,

trials, with Habakkuk, chap. iii. 17, 18. " Tho  
 " the fig-tree do not blossom, &c. yet I will re-  
 " joice in the Lord, and glory in the God of my  
 " salvation." This is the first thing that this  
 dead condition of the people of God consisteth  
 in, upon his turning from them.

2dly, The second thing wherein this death  
 consisteth, as it falleth on his land, upon his re-  
 moval, is the land's perplexing thoughts about their  
 wretched unkindness towards God, when he was  
 so favourable to them. This made the church's heart  
 fail her, Song v. 6. " When he spake, my heart  
 " failed ;" Why failed? Because of her wretch-  
 ed unkindness to him, that was so kind to her :  
 she lieth in bed, while he standeth at the door ;  
 she is within, while he is without ; she shameless-  
 ly shifts his call, while he most lovingly desireth  
 her to open to him. And doubtless these in my  
 text had perplexing thoughts of their wretched  
 carriage in turning from him, as their prayer im-  
 porteth, ver. 4. " Turn us, O God of our salva-  
 " tion." Thus much for the second thing where-  
 in this death doth consist.

3dly, The third thing wherein this death con-  
 sisteth is, a deep sense of the justly deserved  
 wrath of God, Psal. lxxxviii. 7. " Thy wrath  
 " lyeth hard upon me." Now the land plungeth  
 itself in the curse of the law, and flames of hell ;  
 not only apprehendeth anger in God against it,  
 but also is in great fears that it shall be for ever,  
 and drawn out to all generations, as in the 5th  
 verse of this psalm : and all this they apprehend  
 without any cheering supportment from the  
 blood of Christ.

4thly, The fourth thing wherein this death on  
 his land consisteth, is, the oppressing apprehen-  
 sions they have of some temporal judgments.  
 This is clearly imported in the word, " draw out  
 " thine

"thine anger." They know God will judge his people: and however he will not make an utter end of them, yet he will not leave them altogether unpunished. They know, "that judgment beginneth at the house of God." This, together with the thoughts of their former undutiful carriage, causeth trembling to take hold of them, for fear of his judgments, Psal. cxix. 120. Sometimes they fear to be given up of God, to fall into some gross sin, Psal. xxxix. 8. and so to be made the scorn of the foolish. Sometimes again they fear, that God will suddenly strike at, and take them away in his anger; as there, "Take me not away in thine anger." Sometimes they think they shall raise a storm, as Jonah did, either in the family, church or nation wherein they are members. Now, what can be sadder than for one to be under such apprehensions!

5thly, The fifth thing wherein this death on this land consisteth is, Prevailing fears of being utterly rejected; ver. 5. "Wilt thou be angry for ever? wilt thou not revive us again?" speaketh out their fear and jealousy, as you shall hear in its proper place. So Jonah iii. 4. "I said I am cast out of thy sight." Psal. lxxxviii. 4. "I am counted with them that go down unto the pit." Psal. lxxiv. 1. "O God thou hast cast us off." And what can be more bitter than death, if this be not?

6thly, The sixth thing wherein this death on the land consisteth is, the dreadful arrows that he shooteth at us, by his surprising and stupendous providences; all which (as we judge) are against us, Job xvii. 3. by his sharp reproofs hewing us to pieces, and causing our beauty to fade like a moth, Psal. xxxix. 13. and drinking up the spirits of his people, Job vi. 4. so that there is no soundness in their heart or flesh, Psal. xxxviii. 3.

7thly,



7thly, The seventh and last thing wherein the death consisteth is, the land's unspiritedness and disability, either to do or suffer: there is no spirit here, they cannot help themselves; revived they must be, but they cannot do it. So Psal. xli. 12. "I am not able to look up;—therefore my heart faileth me." And indeed, as the kingdom becometh base when he removeth; so its activity is gone, when he is gone, Isaiah lxiv. 7. "None calleth on the Lord, none stirreth up himself to take hold on thee. Why? for thou hast hid thy face from us." We may then stumble and stagger like a drunken man, we may then make long shadows; but we are wearied and cannot work, slothful and cannot watch, unstable and cannot suffer. Thus much for the death that falleth on the land upon our Lord's removing from it.

The third doctrine that I draw from the words is this, That while God is angry and removed from his people, there is no help nor relief for them against the deadness of their present condition. "Wilt not thou return, and revive us?" telleth us, that when God denieth to revive, or withdraw-eth his concurrence from means ordained to life, there can be no reviving. This you may see the church of God lamenting over, Lam. i. 16 "For these things I weep: mine eye, mine eye runneth down with water." Why, what is the cause of her weeping? "Because the comforter that should relieve my soul is far from me." *q. d.* Temptations assault me, and there is no relief for me against them; corruption springeth up in me, but no relief for me; grace faileth in me, and in my children, and there is no relief for my soul: I faint in my sighing, and there is no relief for preventing it, or recovering me out of it. The crown is fallen from my head, the glory is departed,

departed, the day goeth away, a dark cloud of his anger covereth me, and my children are carried into captivity; yet there is no relief. Why? "Because the Comforter that relieveth my soul is far away." He is not gone altogether from me, but is far away from me, and is at a distance: and so long as it is thus, there is no relief for my soul. What! no relief? 1st, Is there none in God? Yea, but none for me. Why so? 1. Because he is angry, and fights against me; Isa. lxiii. 10. "Therefore was he turned to be their enemy, and he fought against them." O lamentable! What! not only turned far from thee, but also turned to be thy enemy, and an enemy fighting against thee. Then thou canst have no relief from him. 2. Because iniquity hath separated betwixt him and us; Isa. lix. 2. "But your iniquities have separated between you and your God, and your sin hath hid his face from you, that he will not hear." Then he can revive you; yea, his hand is not shortened but it can save, nor is his ear heavy but it can hear; but my iniquity hath separated between him and me, and he will not hear. There is no relief then here, till sin be removed, and wrath be appeased. 3. Because as "he hath called an assembly against me, to crush my young men;" so "the Lord hath delivered me into their hands, from whom I am not able to rise up," Lam. i. 15. compared with verse 14. And thus it must be, because he hath called and commanded them, Jer. xlvii. 7. "How can it be quiet, seeing the Lord hath given it a charge" against us? "there hath he appointed it." Then, you see, when he is angry, and turned away, there is no reviving for the dead; on this hand all refuge faileth. "From above hath he sent fire into my bones," Lam. i. 13.

But,

But, 2dly, Cannot angels, that he hath made ministering spirits for the relief of his saints, help us in this case? Ans. There is no reviving or relief to be had here either: for, 1. All the angels that we can expect, while he is angry and turned away, are bad ones, Psal. lxxviii. 49. "He can  
 " upon them the fierceness of his anger, wrath  
 " and indignation, and trouble, by sending evil  
 " angels among them." 2. Suppose he would send good angels, yet these could not revive you when he hath turned from you; John xx. 13. "Woman," saith the angel to Mary, "why weepest thou?" They lance her wound, but cannot cure it. Angels company or sympathy signifieth little to a soul thirsting after Christ, till Christ himself speak. 3. Suppose they could do any thing in this case, they would not. Might they not say to thee, as the devil said to Saul? "Saul cometh to  
 " him," (it is true he sought for Samuel) "and  
 " saith, The Philistines are upon me, and God  
 " hath forsaken me." What is the answer? "Seeing  
 " God hath forsaken thee, why comest thou  
 " to me?"

But, 3dly, Cannot one in this case find relief at home in their own consciences? Ans. None at all. For, 1. Conscience, as God's deputy, accuseth thee, Rom. ii. 15. "And their thoughts, the meanwhile, accusing, or else excusing one another. Now, when conscience doth challenge, what reviving or refreshing canst thou find from it? 2. Because it not only challengeth, but setteth all thy sins, with their several aggravations, in order before thee, Psal. l. 21. "I will set them in order  
 " before thine eyes." And what relief canst thou find, when these troops do environ thee? 3. Because it is as a thousand witnesses against thee, Rom. ii. 15. "Their conscience witnessing." Thou canst not deny the fact, neither shall thy pleading

not guilty, as Jer. ii. 23. relieve thee: for thine iniquity is marked before me, saith the Lord, Jer. 22. and conscience saith, thy backslidings reprove thee; so that as yet thou canst have no help in this case from conscience. 4. Because conscience doth actually judge and condemn thee; and must do so of necessity: what relief then can you promise to yourselves from conscience? You must proceed according to law, which judgeth and condemneth thee, because thou hast rebelled against it.

But, 4thly, Cannot one in this case find relief from ordinances? Ans. Not at all. Why so? Ans. Because he is gone. Why, what then? cannot they help us, when he is turned from us? No. How so? 1. Because, when he is turned from his people, then the life and power of ordinances is gone; the word is but wind, all is but an empty, weak and insignificant report, for the arm of the Lord is not revealed, Isa. liii. 1. and how can that revive and quicken thee, that hath no life in itself? 2. Upon his turning away, there are dark clouds that fill the sanctuary; so that there is nothing but darkness instead of divination, and stumbling at noon-day, as in the night. "Thy prophets have seen vain and foolish things for thee, and they have not discovered thy iniquity, to turn away thy captivity: but have seen for thee false burdens, and causes of banishment," Lam. ii. 14. Neither canst thou expect any relief here, when he is turned out of his house.

3. Because when God is wroth with his people, if they do yet enjoy the ordinances, he giveth commission to them, in his righteous judgment, to make ears heavy, and hearts fat, Isa. vi. 10. "Make the heart of this people fat, and make their ears heavy, and shut their eyes." O! how dreadful is this? Neither here then canst thou find any reviving.

4. Because when God is wroth, and turneth away, he sometimes turneth out his people from the enjoyment of these ordinances, Psal. lxxiv. 6. "But now they break down the carved work." Ver. 9. "We see not our signs, there is no more any prophet that can tell us how long." Now suppose those could revive them, when enjoyed, yet now when they are deprived of them, what relief can they expect from them?

But, 5thly, I have goods laid up for many years, necessity nor poverty shall not pinch me, I shall find reviving here. Ans. Thou canst not; for, 1. In the day of his anger, he may take thee away in his wrath, Job xxxvi. 18. "Because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee." These, then, whose shall they be? 2. Thou mayst drink thy wine in bowls, yet this cannot help thee; for thy cup is a cup of trembling, and one blow shall break it, as a potter's vessel, and make it fall out of thy hand: thy bread is by weight, and thy watter by measure, and thou eatest with astonishment and trembling, thy soul refuseth every pleasant food. How canst thou be revived by these?

3. Thy close places shall not relieve thee, Psal. xviii. 45. "The strangers shall fade away, and be afraid, out of their close places." When he shall say this one word, "Adam, where art thou?" all the bushes shall give thee up to the hands of a living God.

Nor, 6thly, Can crosses revive you: these are all killing in their own nature; and it is judgment, and burning with the Spirit, that maketh these purging, Isa. iv. 4. when the "Lord shall have washed away the filth of the daughters of Zion, by the spirit of judgment, and by the spirit of burning." It is the spirit of burning, and of judgment, that purgeth away the dross.

Nor,



Nor, lastly, Can magistrates or ministers relieve you. For, 1. Our hypocrisy provoketh the Lord to do a marvellous thing on them, Isa. xxix. 13, 14. " Their heart is far from me, and their fear toward me is taught by the precepts of men." What followeth on this? ver. 14. " Therefore behold, I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder, (and indeed we may all wonder at it) for the wisdom of their wise men shall perish; and the understanding of their prudent men shall be hid." 2. When a people feareth not God, the best of magistrates and ministers can do them no good, Hosea x. 3. " Because we feared not the Lord; what then should a king do to us?" It were good we had serious thoughts about this thing, that thereupon, being humbled for our sin, he may exalt us in due time. Thus much for clearing to you my third doctrine propounded to you from the words.

The fourth thing I observe is their jealousy and fear that he will not return and revive them: an ordinary infirmity the people of God fall into when he hideth his face from them, they think they shall see him no more.

The doctrine is this, That when God turneth away from his people, and stayeth away a long time, they fall usually under a jealousy and fear that he will no more return to them or revive them, Psal. lxxvii. 7. " Will the Lord cast off for ever, and will he be favourable no more?" ver. 8. " Is his mercy clean gone for ever? doth his promise fail for evermore?" ver. 9. " Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" This is our infirmity.

There are these eight things that cause the people of God thus apprehend. 1st, The first thing that makes them judge thus is, the sensible with-

drawings of the good spirit of promise from them, Lam. i. 16. compared with Lam. v. 22. The Spirit is far removed, chap. i. 16. They conclude (chap. v. 22.) that he had utterly rejected them. This is not ground sufficient to prove that he had done so; for he doth pour out or withdraw his Spirit as he pleaseth: "the wind bloweth where it listeth;" and it is no argument of his rejecting a people, when he doth not take his holy Spirit away from them, as David feared he would do, Psal. li. 11. though he be pleased to restrain the influences thereof.

2dly, The second thing that makes the people of God so jealous and doubtful in this case is, his looking on when not only his enemies break the carved work, but destroy the men that are more upright than themselves. Then they apprehend casting off for ever; "O God, why hast thou cast us off for ever?" Psal. lxxiv. 1. The reason of their judging thus you have, ver. 6, 7. "But now they break down the carved work;—they have cast fire into thy sanctuary, &c." And therefore, ver. 11. they say, "Why withholdest thou thy hand? pluck it out of thy bosom." And, ver. 22. "Arise, O God, plead thine own cause." Having overcome jealousy, they mind their duty, and plead with God about their cause and his.

3dly, The third thing that maketh the people of God judge and fear thus is, the many sad dispensations he exerciseth them with, whereby he scattereth them, maketh the earth to tremble, breaketh it, and maketh the people to drink the wine of his astonishment: Psal. lx. 1. "O God, thou hast cast us off." Why so? "Thou hast scattered us;" and ver. 3. "Thou hast shewed thy people hard things." It is true he may scatter his people, and shew them hard things, and yet

yet not cast them off; but it is as true, that the Lord's people do judge thus when they are under such dark and discouraging dispensations, though it be their infirmity, Psal. lxxvii. 10.

4thly, The fourth thing that makes the people of God judge thus is, God's blasting all their counsels, and the means used by them for their own relief out of their troubles: Psal. xiii. 1. they judge that he hath forgotten them for ever. The reason is subjoined in ver. 2. "I take counsel in  
" my soul, having sorrow in my heart daily;" *q. d.* All my purposes are broke off, they but encrease my fear and affliction. And yet this is no ground to conclude thus, because he crosseth your humour, which passeth with you for grave counsel.

5thly, The fifth thing that nourisheth and strengtheneth this jealousy is, his continuance in hiding from us. It is for so long a time, that we think it will never be otherwise; "Wilt thou  
" draw forth thine anger to all generations? the  
" winter is past, and summer is come, and yet  
" we are not saved." He can keep thee seventy years in the Babylonish furnace, and yet not reject thee; and whether he continue long or short, it is for thy advantage.

6thly, The sixth is, the manifold disappointments that God, in his holy providence, exerciseth them with, Jer. viii. 15. "We looked for  
" peace, but no good came; and for a time of  
" health, and behold trouble." This made their heart to faint in them. Ver. 18. "When I would  
" comfort myself against sorrow, my heart is faint  
" in me." So Isa. xxvi. 17, 18. "We have been  
" with child, we have been in pain; we have, as  
" it were, brought forth wind; we have not  
" wrought any deliverance in the earth." Upon this they fall dead and discouraged; and, ver. 19.

God giveth them a promise for their encouragement, "Thy dead men shall live, &c.

7thly, A growing distance between God and them, together with the disappearing or removal of his mercy and salvation from them, makes them judge thus; Psal. x. 1. "Thou standest afar off;" therefore thou hidest thy face from us. He may stand afar off, and yet shew you his face, though thou canst not discern it so distinctly at a distance. The hiding of his mercy and salvation from thee may make thee say, "Wilt thou not return and revive us?" and yet thy conclusion is false, which is this, therefore he will not revive us again.

8thly, and lastly, Their ignorance of, or not making use of the covenant of grace, made them thus jealous; for it is inconsistent with the ends and promises of the new covenant, to reject utterly one that hath been taken into covenant with God; "I will not break my covenant, nor alter the thing that hath gone out of my mouth," Psal. lxxxix. 34. Yet when they forget the covenant, then they say, ver. 38. "But thou hast cast us off, and abhorred us." I might here speak fully to the weakness of these grounds of jealousy, and the non-concludency of their arguments, and caution you against misbelieving fear, and cruel jealousy; but finding my work would be tedious, and studying brevity, I shall pass these things. Thus much for the fourth point of doctrine, which was this, That when God turneth away from his people, and stayeth away a long time, they fall usually under great jealousy and fear, that he will no more return to them, nor revive them.

The fifth thing I observe in this expostulation, is faith's check; that it giveth to this jealousy. Faith will not stand to jealousy's verdict; it is so contradicting

contradicting to the covenant, and God's promises therein to his people, and so contrary to faith's verdict in the case, Psal. lxxxix. 2. "I have said, "Mercy shall be built up for ever;" and, if so, all is well enough. God is building up mercy by all these acts of judgment wherewith he chastiseth his people; yet this doth not satisfy till they bring the cause to him, that they may get his verdict about it. "Wilt not thou revive us?" *q. d.* Enemies say thou hast forsaken us, Psal. lxxi. 11. "God hath forsaken him, persecute and take him." But, wilt not thou return to us again, and revive us? Our discouraged and faint hearts say, thou wilt not revive us; yet, Lord, we wait till we hear what thou wilt say, that speakest peace to thy people. Dispensations indeed seem to say, thou hast cast us off; but be it so, (for which we are heartily sorry) yet this is not the question, for the question is this, "Wilt thou not revive us again?" Sense saith, How shall the dead be restored to life again? but we wave that, and come to thee for reviving, leaving the manner and method of it, the *quomodo* and *quando* of it to thee: and, if thou wilt but say thou wilt revive us, then, 1st, We shall not much care what growing difficulties, discouragements, desertions, disorders, and confusions, or our enemies, say to the contrary. 2dly, If thou wilt say that thou wilt revive us, we will make thy testimony a great article of our creed, and will hold by it till thou actually return and revive us; and, "though the vision should yet be for an appointed time, yet we will wait for it." 3dly, If thou wilt say thus to us, that thou wilt revive us, then we will make all our discouragements and tentations say the same; and so, "out of these eaters we shall get meat:" we shall make them speak the language of the promise, that formerly did plead for, and increased  
our



our jealousy. 4thly, If thou wilt revive us, then thou wilt return ; for we cannot be revived till thou return : no difficulty shall be able to stand in thy way, no communication or communion with thyself, that is necessary to our reviving, shall be with-holden ; no dryness, scattering, or present deadness, or indisposition in the dry bones, shall hinder their reviving, if thou wilt revive us. If thou return and revive, the wilderness shall be turned into a fruitful field. 5thly, If thou wilt revive us, we shall be reviving to one another, and, instead of being discouraging and insnaring to others, we shall be upstirring and quickening unto them, and ourselves also. And truly, until our God return and revive, though we would, yet we cannot do any thing effectually for your reviving, though it is good for us always to be found in our duty. 6thly, If thou wilt return and revive us, then we will make public intimation of it to all our enemies that say, Where is now your God ? We will answer, He is in the heavens, and doth whatever he pleaseth, and is returning to revive us, that we may rejoice and be glad in him. 7thly, If thou wilt return and revive us, we will not fear persecutions, we will look danger and death in the face with a displayed banner, Psal. lx. 4. “ Yet thou hast given a banner to thy people, that it may be displayed because of the “ truth.” We will step over all that standeth in the way of a returning ark, or of the reviving his people longeth so much for. 8thly, If thou say thou wilt return and revive, this will encourage us heartily to invite thee to return, as now at this present time we do invite thee ; for we would not be last in calling home the King to his own court again. 9thly, Take faith’s verdict in this, *viz.* it maketh them speak thus, I cannot, nor dare not promise to myself, or to others, any thing about these

these dry bones, for I cannot revive them ; none but God can, and that when there is nothing but death and confusion in the case. 10thly, and lastly, If thou say'st thou wilt revive us, I shall henceforth not only judge it best to come to thee now, but be the more encouraged for the future to come with all my complaints and grievances, though death were in the case. " Wilt not thou " revive us again ?" Thus much for the first thing propounded, which holdeth out faith's victory over jealousy, and teacheth us to bring all our cases to him, that he may shew us his purpose and thoughts about them, and make us heartily acquiesce therein, as knowing that his judgment is the best for his people, be the judgment of others what it will.

Thus having spoken to the words in general, I shall endeavour now to consider them more particularly, as they are in my text. In doing of which, I shall first speak unto this, That there is such a thing as reviving in the covenant between God and his people.

Secondly, That the people of God do often want it, and do much stand in need of it.

Thirdly, That the restoring of a people to a flourishing and lively condition is a very hard and difficult thing, and therefore here it is called a reviving.

Fourthly, That notwithstanding of its difficulty, yet in all our approaches to God, upon all occasions, we should pursue it, saying, " Wilt thou not revive us again ?"

Fifthly, That upon his return his people are actually revived.

Sixthly, That this reviving doth beget much joy and gladness in the hearts of the people of God.

Seventhly, and lastly, That this joy thus begotten in their hearts, by his returning to, and reviving

viving of them, is in himself ; and that which the people of God should exprefs with a thankful voice, upon his returning to, and reviving of his land.

In ſpeaking unto theſe ſeven propoſitions, I ſhall, (for brevity's ſake) firſt clear them to you one by one, and then make application of them all together, and ſo ſhut up this piece of ſervice that I have adventured on, merely out of love to his dead work, and out of hope that he will revive it again, that we may live in his ſight.

I come therefore unto the firſt thing propounded, which is this, That there is ſuch a thing as reviving in this new covenant which is between God and his people, in a Mediator. Whereas the old covenant of works did ſhut the door from ever eſcaping, in that it was weak through the fleſh, Rom. viii. 3. this covenant of grace openeth a door of eſcaping by Jeſus Chriſt, who was ſent “ in the likenes of ſinful fleſh, to condemn ſin “ in the fleſh,” *ibid.* He it is that is “ anointed to preach glad tidings to the meek, to bind “ up the broken hearted, to proclaim liberty to “ the priſoners, and the opening of the priſon to “ them that are bound,” Iſa. lxi. 1. “ to comfort all that mourn, to give them beauty for “ aſhes, the oil of joy for mourning, the garments “ of praiſe for the ſpirit of heavineſs,” ver. 3.

For clearing of this further unto you, *viz.* that there is quickning and reviving in this covenant, I ſhall propound theſe nine things to be conſidered by you.

The 1ſt thing to be conſidered, for clearing of this, is this, “ That it hath pleaſed the Father, “ that in him,” who is the propounded match for ſouls in this covenant, “ all fulneſs ſhould dwell,” Col. i. 19. and ii. 9. So that whatever is requiſite and neceſſary for reviving of the body, is in the head :

head : yea, whatever he is or whatever he hath, whatever he hath done, is doing, or will do, all is reviving to his people.

2dly, Consider, as he is full of grace and truth, so there is an union between him and his people, by virtue of which they partake of that virtue and life that is in him, for reviving of them, John xv. 1, 2. "Every branch in me:" there is their union, John i. 16. "And of his fulness we receive, even grace for grace:" there is the communication of what he hath on his part, and our participation of it upon our part. And what can be reviving, if grace be not? especially in its abundance, grace for grace; or in its constant supplies, grace for grace; or as it holdeth forth the giving of one grace to help us to improve another; "for of his fulness have we received, and grace for grace."

3dly, Consider, that in case we sin in refusing or abusing this grace that is in him; then know, that this covenant admits of repentance, which the other covenant of works doth reject. Though thou hast played the fool, yet there is place for after wit here; if thou turn, he will repent of the evil, Jer. xviii. 8. iii. 13. "Only acknowledge thine iniquity," Acts ii. 38. Repent.— "For the promise is to you, and to your children, and to as many as God shall call." And what can be more reviving than the consideration of this? as you may see in the poor prodigal; when he apprehended that there was place for repentance, he is presently revived, and resolved on duty: "I will go to my father, and say, I have sinned," &c. This likewise is supposed by David, Psal. xxxii. 5. "I said I will confess my sin, and thou forgavest the iniquity thereof," ver. 6. "For this shall every one that is godly pray unto  
" thee."

“ thee.” This third thing then, that is in this covenant, is very reviving and encouraging.

4thly, Consider this, that whatever is commanded in a way of duty, is promised to his people; he commandeth us to love him, he hath promised to circumcise our hearts to love him; he hath commanded us to sanctify him in our hearts, and to make him our fear, Isa. viii. 13. he hath promised to put his fear in our hearts, Jer. xxxii. 40. he hath commanded us to call on him in the day of our trouble, Psal. l. 15. he hath promised we shall do it, Hosea v. 15. “ In their affliction they shall seek me early.” He hath called me to believe in him, 1 John iii. 23. “ This is his commandment, that you believe in his Son :” he hath promised that I shall believe. The Gentiles shall trust in him. “ To it shall the Gentiles seek, and his rest shall be glorious,” Isa. xi. 10. He commandeth us to make us a new heart, Ezek. xviii. 31. this he promiseth, Ezek. xxxvi. 26 “ A new heart will I give you.” So that it is clear, that which is called for from us by the precept, is given to us in the promise. And is not this reviving and comforting to the people of God ?

5thly, Consider this, there is order in the covenant : and this is very reviving, to consider, that the promise cometh first, then the command ; first grace, and then glory ; first weeping, and then joy and gladness ; first sowing in tears, and then reaping in joy ; first losers for Christ, and then gainers of an hundred fold ; first killed, and next quickened : there is not a cross can come upon his people, but according to the covenant’s order : it can stay no longer than the order bears ; it can touch no person but such as it hath an order for. Good order is the life either of societies or armies ; and if so, then there must be



be reviving and encouragement there, where there is so comely an order.

6thly, Consider this, there is suitableness in all the things God hath promised to the case and condition of his people; be it half dead, or wholly dead, be it sick, weak, wearied, faint, or feeble, all is alike to our covenanted God. Think you it strange that God should raise the dead, or relieve those that are ready to perish? If thou be in hazard of perishing in thy uncleanness, he hath water to wash and purge thee; if dead, he hath water of life to quicken and revive thee; if sick, he hath physic for thee; if discouraged, he hath wine of consolation to comfort and strengthen thee; if blind, there are eyes for the blind; if pursued, there is a strong hold for thee to turn into. Now, what can be more reviving than this, to have all, and that so suitable to the present case and cross of every soul? must there not be reviving there, wherein all these things are contained, and that is in this covenant?

7thly, Consider this, and you shall find, that there is reviving in the covenant, *viz.* the firmness and sureness of it; it is sure, all is sure, its promises are sure, your interest in him sure, your union sure and fixed; howbeit communion be now and then interrupted, yet union is fixed, and as the mountains about Jerusalem that cannot be moved. You may break the peace you have in your own conscience, but the peace that is betwixt God and you is on better foundations; it is sure there may be fatherly anger, which may frighten and terrify from sin, but he will never take his loving-kindness away from thee. Thy duty is sure and firm; as it must be done, so he that performeth all things for thee, shall do it, Psal. lvii. 2. The promise is sure, and that particularly which promiseth you the cross. The mer-

cises of David's house are sure mercies ; reviving is one of them, Psal. xxiii. 3. " He restoreth my " soul to life ;" and therefore reviving must be in the covenant.

8thly, Consider this, that there is in it freedom and security against every thing that is destructive to the people of God. As, first, There is security in it against sin, and that either against the not committing of it, that you shall not do it, Rom. vi. 14. " Sin shall not have dominion over " you," &c. or, if you do commit it, yet you shall not die in it, which is the world's evil, that Christ hath delivered his people from : John xvii. 15. " I " pray not that thou shouldst take them out of the " world, but that thou shouldst keep them from " the evil of it." There is freedom and security against the son of mischief, Psal. lxxxix. 22. " The " foe shall not exact upon him, nor shall the son of " mischief wrong him ;" considering that all works together for good to them that fear him. There is security from the spiritual plagues of the times, so that however they may touch thee, and make the priest pronounce thee unclean, yet thou shalt not die of that disease ; smitten thou may be, but die thou must not, in thy hardness and impenitence. And is there not reviving in this consideration ?

9thly, and lastly, Consider, that all you can desire, or that is necessary, in order to his people's salvation, is in this covenant ; and must there not be reviving in it then ? This is all my desire, and all my salvation, saith David. Wouldst thou have reviving ? desire it, and you may have it : wouldst thou have salvation ? desire it, and you may have it : if your desire can comprehend more than salvation, all this is in the covenant : and if satisfaction to your desire and salvation, to deliver you out of all your distresses, be in it ; then  
reviving

reviving must be in it too. Thus much for clearing of my first proposition laid before you, which was this, that there is reviving in the covenant of grace.

The second thing I would speak particularly to is, That reviving is such a thing as the people of God do usually stand in need of. David stood in need of it, Psal. cxix. 37. "Quicken me in thy way." *Ibid.* "Quicken me that I may call on thy name." Hab. iii. 2. "Revive thy work in the midst of the years." That the people of God stand much in need of reviving, I shall clear unto you by these eight things following.

1st, then, To convince the generation of the fearers of God, that they stand in need of reviving, I call them to compare their present case with what is past, your present assurance of an interest in Christ with that once you had. Were you not more fully persuaded of this some years ago than you are now? were not your evidences more clear then, than now they are? was not your communion with God more clear, freer of clouds and interruptions, than now it is? was not your joy in the Holy Ghost more strengthening, more spiritual and unspeakable, than now it is? were not your souls more mortified to the world, and the lusts of the flesh, than now they are? Where is that weaned disposition, that humble and meek frame, that doth not meddle with matters too high for it? Psal. cxxxix. 1. Is not this gone? If you will compare your extraordinary things with extraordinary things, or your ordinary enjoyments with your ordinary enjoyments, will you not find a vast difference between the one and the other? and may we not say with Job, chap. xxix. 2, 3, 4, 5, 6. "O that it were with me as in months past, as in the days when God preserved me; when his candle shined upon my tabernacle, and when

“ by his light I walked through darkness : as I  
 “ was in the days of my youth, when the secret  
 “ of the Lord was upon my tabernacle ?” Old  
 and decayed professors, whose first works were  
 greater than are your last, consider this, lay it  
 to heart, and see whether you stand not in need of  
 reviving.

2dly, To convince the friends of a dead work,  
 that they stand in need of quickening, let them  
 consider and compare themselves with others.  
 Christians that excel in parts ! are there not some  
 that have not the half of your gifts, that have  
 more spiritual life, and a conversation more in hea-  
 ven than you have ? I grant ye are higher in parts  
 than they by the head and shoulders, yet are not  
 they far before you in practical godliness ? ye  
 are mortified in your light, and know more of the  
 doctrine of mortification, and can press it with  
 stronger arguments than others ; they are mortifi-  
 ed in their life, and live up to that light the Lord  
 hath given them : ye are speaking and professing  
 Christians, and want not the form of sound words ;  
 they are doing and diligent Christians, walking  
 worthy of God and the gospel. They are lively  
 and spiritual, in the midst of a corrupt and per-  
 verse generation, in the midst of manifold tenta-  
 tions ; ye are fallen dead in the midst of the assem-  
 blies of the living. If our first work (when we  
 assemble ourselves together) were to carry out and  
 bury our dead, before we go up to the hill of God,  
 our young men should be able to do no other thing  
 but carry them forth, and our old men could do  
 no other thing but lament and mourn after the  
 bier. Are not some, in the use of smaller means,  
 more spiritual than thou, that hast line upon line,  
 and precept on precept ? And is it so ? and yet  
 cannot ye be convinced that ye stand in need of  
 reviving !

3dly,

3dly, To convince this generation that it wanteth reviving; I call you to compare what ye do, with what ye have vowed and promised to do, in your sick beds, in your sacrament days, and in the day wherein God married our land to himself. It is true, ye have escaped the pollutions of the world, through the knowledge of Christ; yea, it may be, are keepers of the vineyard, and are great zealots for the inventions and institutions of your mother; but have you not made vain your Father's commandment? It is enough for Papists to say, *Ita ait mater ecclesia*, though they never ask next, *Quid dixit pater?* But what hast thou to do with this, that holdest the head, viz. Jesus Christ? Have you not slighted your own vineyard? Song i. 6. "My own vineyard I have not kept." Have you not promised and resolved upon personal and family reformation? and are not both slighted and neglected? "Why doth thy mouth cause thy flesh" "to sin, neither say it was an error?" And are not these two effects, that follow upon this, fulfilled in us? 1. Is not God angry at our voice? 2. Doth he not destroy the work of our hands? Eccl. v. 6. O that we would consider this, before it be too late. Now, if it be thus with us, is it not clear then that we stand in need of reviving?

4thly, To convince the generation that it standeth in need of reviving, I call it to compare its actual revivings, with what is the desire of the true fearers of God after this. Is there not more in thy desire, than in thy enjoyment? is not what thou hast as nothing, in respect of that which thou desirest? Phil. iii. 12. "I forget what is" "behind, I count not that I have obtained, I" "press toward the mark." These are three mighty expressions, holding forth this, that his attainments, though great, yet were not answerable to his desires. Now, is not our reviving



much below what we would be at? and do we not then stand in need of quickening?

5thly, To convince the generation that seek Jacob's God, that they stand in need of reviving, I call them to consider whether they have sufficient for the emergents of their day, or not, for enabling them to entertain every breaking providence, crosses, losses, deaths and dangers, as it becometh lively Christians. Can you hold fast your righteousness, notwithstanding of reproaches? can your feet hold his steps, notwithstanding of the snares that are laid for you? is your way above to escape the hells that are below? can you adhere to God alone, and die alone for truth, when there is none going before you to be your example, and none following after you to be your second? can you keep up the exercise of faith, when heart and flesh faileth? Psa. lxxiii. 26. "But God is the strength of my heart, and portion for ever." Have you so much as enableth you to walk in the dark? Mic. vii. 8. "Tho' I sit in darkness, yet the Lord will be a light unto me." You may be in the dark as to your interest, as to your success in duty, as to the issue of your trials, as to many of God's providential actings; and yet thou adherest close to thy known duty, come of it what will. Where shall we find such a spiritually revived Christian? why, what remains then but this, that we all stand in need of reviving?

6thly, To convince thee that there is need of a reviving, I call thee to consider what thou might'st have been, if thou hadst not fallen asleep by the way, if thou hadst not kept on these weights that you have been exhorted to lay aside, Heb. xii. 1. if you had not turned back and tempted God; if you had not vexed and grieved his Holy Spirit; if you had not provoked God to remove the Comforter far from you, Lam. i. 16. to hide his face, to smite.

smite you very sore, to cast you off, to take his house down, and to lay it waste, to forsake his ordinances, and to blast them ; I say, what might you have been, if these things had not been ; if thou hadst added faith to faith, retained God in thy knowledge, and hadst learned to walk with him, as a man doth with his friend ? Ah ! our work is like Penelope's web ; what she did in the day, she undid in the night ; and so do we. And, if all this be true, then I appeal to you if you do not stand in need of reviving.

7thly, To convince this misbelieving generation that it hath need of reviving, compare what you have, with what the command of God calleth for, and with what the promise holdeth forth. The holy, just, good, and spiritual law of God calleth for much more spiritual life than we have, enabling us to obey it. We are called to joy, not only in God, but in tribulations also, Rom. v. 3. to count it all joy when we fall into divers tentations, James i. 2. to glory in our infirmities, when sadly buffeted by Satan ; to take joyfully the spoiling of our goods. But who amongst us have such revived hearts, as are capable to do such duties ? And then for the promises, therein are revivings to his work and people, that we do not understand ; “ days of “ loving-kindness,” wherein he will restore to his people a pure language, and they shall serve him with one consent. What reviving is in the promises relating to the downfall of Babylon, the breaking of the power of the Turk, and conversion of the Jews ? I will not fancy a fifth kingdom, but this I am sure of, there is reviving in the promise that shall make such as dwell in the dust sing, and such as sit in darkness see a great light ; when the light of the moon shall be as the sun, and the light of the sun seven times more. Now, if it be thus, then doubtless we need reviving

8thly,

8thly, and lastly, To convince you of this, that we stand in need of quickening, consider what one day ye shall be, when ever with the Lord, when deaths, dangers, the causes and symptoms, effects and fruits of all, shall vanish as the smoke, and shall be no more a trouble to thee. Thou that art become a stranger to the high praises of Israel's God, in your family and closet, know thou must sing over his sweet hallelujahs ; thou that now seldom approachest his presence, remember thou must be ever with him ; thou that contentest thyself with thy small measures, remember thou must be full of God, full of life, all life, all joy, all love, &c. And doth not this say you stand in need of reviving ?

I have not been at all this pains, as one ignorant of this, that this point is conceded unto by all the people of God, that they need reviving ; and, if so, you may say, I might have spared this cost here, and bestowed it else-where ; and indeed, I grant it is so confest by most part : but my design is to imprint this deeper on the heart with this eight-fold impression, I have laid before you. 2. It is to give you a view of it in these distinct considerations, that your eye may the more affect your heart. And, 3. For your satisfaction ; I tell you, that if this parcel of my commodities, I have sent to you by this bearer, do not please you, and are found uselefs, then at my cost return it again ; it is probable others will eat the grass that you tread under foot, and drink the water as wine that you foul with your feet, Ezek. xxxiv. 13, 19. Thus much for the second thing propounded, viz. that the people of God usually stand in great need of reviving.

The third thing that falleth next under our consideration, is this, That the restoring of a people (brought low for their iniquity) to a flourish.

flourishing and lively condition, is a very hard and difficult thing. It is an easy matter for Israel to destroy himself, Hof. xiii. 9. but he will find it a harder work to help himself out of this death and grave he hath brought himself unto. You may soon provoke God, but it is not so easy to slay the plague that breaketh out on thee for provoking the Most High; any can do the one, but it is God only, out of his free mercy and grace in Jesus Christ, that can do the other.

For clearing of this to you, that this is a very hard and difficult work, I shall desire you to ponder, in an even balance, these five things.

1st, Consider what the Spirit of God in the scripture compareth it unto, and the expressions he useth in speaking of it. He compareth it to the work of creation, and speaketh so of it: "I create the fruit of the lips; peace, peace to him that is afar off, and to him that is near, saith the Lord, I will heal him." Isa. lvii. 19. "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travelled, she brought forth her children." Isa. lxvi. 8. "Shall the dead praise thee? shall those that go down to the pit declare thy righteousness?" And, Ezek. xxxvii. 3. "Can these dry bones live? Lord, thou knowest." And, indeed, none can answer this question but he that doth propound it. "The dead shall hear the voice of the Son of man, and they that hear shall live," John v. 25. Doth not all these expressions prove, that it is a very difficult thing to revive a church, a nation, or a particular soul, when dead and destroyed?

2dly, The second thing I call you to consider, for proving of the difficulty of this work is this, That our Lord speaketh so of it, of purpose to convince



convince us of the difficulty of it ; yea, he insinuates as much as if he himself were straitened with this case, Jer. iii. 19. “ But I said, (this is an objection made by God himself against the former promises) “ how shall I put thee among the children, “ and give thee a pleasant land, a good heretage “ of the hosts of nations ? ” *q. d.* How shall I put thee, who hast fallen from thy first love, who hast forsaken me, the fountain of living water ; who art polluted, and yet you will not acknowledge it ; that hast forgotten me, and hast said thou wilt come no more to me ; whose confidences I have rejected ; and who will not say, My Father, thou art the God of my youth ; that will not so much as acknowledge your iniquity ; How shall I put such among the children, or give you a pleasant land ? So Hos. vi. 4. “ O Ephraim, what shall I do “ unto thee ! O Judah, what shall I do unto thee ! ” all this speaketh out the difficulty of the case, Hos. xi. 8. “ How shall I give thee up, Ephraim ! “ how shall I deliver thee, Israel ! ” Thus much for the second thing for proving the difficulty of recovering or reviving a people when brought low.

3dly, The third thing that proveth the difficulty of it, is taken from the persons employed about it ; the whole blessed Trinity is at work in this affair. The Father giveth and draweth to the Son ; “ all that the Father giveth me shall come “ to me,” John vi. 37. “ No man can come to “ me, except the Father draw him,” ver. 44. Jesus Christ, the second Person in the Trinity, is employed about the restoring of a soul, Zech. i. 12. “ Then the angel of the Lord answered “ and said, O Lord of hosts, how long wilt thou “ not have mercy on Jerusalem, and on the cities “ of Judah, against which thou hast had indigna- “ tion these threescore and ten years ? ” And chap. xiii. 7. “ Awake, O sword, against my “ Shepherd,



“ Shepherd, and against the man that is my  
 “ fellow, saith the Lord of hosts.” Christ must  
 suffer, rise again, and live for ever to intercede  
 for his people, that they may be restored to life,  
 and made to walk in his paths. The Spirit, the  
 third Person of the glorious Trinity, is employ-  
 ed about this work, and is sent forth by the Fa-  
 ther and the Son, to illuminate, convince, convert,  
 build up and establish poor sinners in a revived  
 state and condition, John xvi. 7. All the ordinances  
 of the house of God, all the providences where-  
 with he executeth his word, all the crosses and  
 comforts that are in the new covenant, they are  
 employed about the restoring of a lapsed church,  
 or a backslidden Christian. Therefore, I say, re-  
 storing or reviving of his people, when low, is a  
 very hard thing.

4thly, The fourth thing I call you to consider  
 for clearing of this, that his people’s restoration is  
 a very hard work, it is this, the improbability of  
 the thing itself. Shall a nation be brought forth  
 at once ? “ Can these dry bones live ?” speaketh  
 out the improbability of the thing. A profane  
 lord, (2 Kings vii. 2.) on whose hand the king  
 leaned, answered the man of God, and said, “ If  
 “ the Lord would make windows in heaven, might  
 “ this thing be ?” ver. 2. Yea I tell thee, this  
 thing may be done, and not a window opened ;  
 but such a profane atheist as thou art shall not  
 taste thereof, but shall be trode upon till he  
 die.

5thly, The fifth and last thing, I would have  
 you to consider, for clearing the difficulty of the  
 work, and to prove that it is hard work, is, the  
 opposition that is made to it, we hinder it our-  
 selves, Hosea vii. 1. “ When I would have healed  
 “ Israel, then the iniquity of Ephraim was dis-  
 “ covered,” Isaiah lvii. 17 “ I smote him, yet he  
 “ walked

“ walked on the more frowardly,” he opposed and hindered his own cure. Then there is much opposition from Satan, the world, and from one another. Now where a work meeteth with great opposition, then, and in that case, you may be sure it shall prove a hard matter to get it restored to what it was, or revived again. I only observe this for these four ends.

1. To tell you, that it is God only that can revive and restore his people to life again. He only hath life in himself, and of himself he is life, he is the fountain of it; and, therefore there is abundance of it in him, Psal. xxxvi. 9. “ With thee is the fountain of life.” He is an overflowing fountain, life floweth out of him more easily than water floweth out of a fountain; life in him is a communicable thing, that he giveth to his people: let men communicate what they will, they cannot communicate their life, except they presently die, but it is not so here. This is not only communicable, but our God effectually applieth this, for the reviving of his land, so that by one touch the land is revived. And as it is said, 2 Kings xiii. 21. of the man that they were burying, that, so soon as he touched the bones of Elisha, he revived, and stood up on his feet; so may I say of his land and people, so soon as he but touched them, they are revived, and do stand up in his sight, Hosea vi. 2. “ After two days, he will revive us, and we shall live in his sight.” Yea more, if there be any means that prove effectual for recovering a perishing land, it is he alone that maketh the same effectual, by his blessing on them, and his revealed arm with them.

2. I observe, and take notice of the difficulty of this work, to tell you that it is more than time ye were minding it; your work is great, your time is short, your day goeth away: the Spirit  
that

that is your co-worker, and strengthens you to work, is far away; will you not then, up, and to it? Rise, and be doing, and the Lord shall be with you. It is true, you may meet with difficulties in praying, watching, and waiting for the Lord; but your greatest difficulty is overcome, when you are risen up out of your security, and made willing to undergo whatever this difficult work may necessarily call you to.

3. Hence see, what a great mercy it is to be revived, and how much of God is to be seen in it. How should thou magnify his reviving, in the midst of the years? though for the present thou canst not, yea, must not be altogether delivered, till the forty days come that is appointed for the settling of a tossed ark on mount Ararat.

4. And lastly, Hence you may see what great reason you have to watch against every thing that is killing and deadning to thee or the land. Ye may soon provoke the Lord to smite you, and to ruin the tabernacle of David, but you cannot get it so easily repaired again: and therefore, I would entreat you to watch and pray, lest at any time you make way to his wrath; then a great ransom cannot redeem you. Thus much for the third thing propounded to be spoken to, which is to shew you how hard a matter it is to restore a land, or person, to wonted favour, that hath lost it by its ingratitude and other sins.

The fourth thing I propounded to speak to is this, That the people of God, in all their approaches to God, should much press for and seek after a reviving: "Wilt thou not revive us again?" Reviving is that which is most on their heart, and most in their design, now when they find how low they are brought for their iniquity. Hab. iii. 2. "Revive thy work in the midst of the years." Ps. lxxx. 18. "Quicken us." Psal. cxix. 25. "Quick-

“ en me according to thy word.” v. 88. “ Quick-  
 “ en me after thy loving-kindness.” verse 149.  
 “ Quicken me according to thy judgment.” Psal.  
 cxliii. 11. “ Quicken me, O Lord, for thy name’s  
 “ sake.”

I shall, for clearing and proving of this, (*viz.*  
 That the people of God, when low, and under  
 many sad dispensations, should pursue reviving)  
 propound unto you these seven considerations.

1<sup>st</sup>, The first thing I call you to consider for  
 clearing of this is, the saints pantings, breathings,  
 longings and desires after this: Psal. ciii. 2. “ O !  
 “ when wilt thou come unto me?” Why is he so  
 much panting for God’s coming to him? he knew  
 that reviving would come with him, Psal. lxiii. 1,  
 2. “ My soul thirsts for thee, my flesh longeth for  
 “ thee.” Why? That he might see his power  
 and glory manifested in reviving of him, Psal.  
 lxxxiv. 2. “ My soul longeth, yea, even fainteth,  
 “ my heart and my flesh cry out.” Why? “ for  
 “ the living God,” *viz.* to quicken and revive  
 him again. To which of the saints can you turn,  
 but you shall find them panting for God’s return  
 to revive them? Psal. xl. 1, 2. Job xxiii. 3. Now,  
 if this be that which all the saints do so much pur-  
 sue, have not we reason then to go out by the  
 footsteps of the flock, and plead for a reviving?

2<sup>dly</sup>, The second thing I call you to consider  
 is, the unsatisfactoriness of all other things when  
 reviving is withholden, Psal. lxiii. 1, All is but  
 a dry parch’d land, a weary land where no water  
 is, when there is no reviving for his poor people.  
 Place them in the best condition imaginable, with-  
 out this, all is unsatisfying to them. Ministers,  
 ordinances, angels, and what not, nothing can sa-  
 tisfy them without a returning and a reviving. And  
 it is no wonder, for the soul panteth for him to  
 revive it, the soul longeth for him to revive it.

And

And what can satisfy the longing soul, but the thing longed for? It is no wonder then that the people of God so much pursue reviving, seeing all other things are unsatisfying without it. Thus much for the second consideration.

3dly, Consider that reviving maketh the soul sit down satisfied under all its other crosses, be what they will. Let waters go over their head, let them be killed all day long, let them be imprisoned, spoiled of all they have; reviving maketh them glory in the cross of Christ, Gal. vi. 14. reviving maketh them walk upon the waters without sinking. If God hide, and keep their souls in life, they will bear his indignation, Mic. vii. 8, 9. They are now, under all their deaths, more than conquerors, Rom. viii. 37. and take joyfully the spoiling of their goods, Heb. x. 34. Why? Because there is reviving in the case, and this satisfieth them. Now, if it be so, is it not clear, and is there not reason for it, that of all things the people of God should pursue reviving?

4thly, Consider the account they make of themselves when they are deprived of this reviving, which is so much pleaded for in my text. Ps. xxii. 6. "I am a worm, and no man:" Psal. lxxxviii. 5. "Free among the dead, like them that go down to the pit: like a bottle in the smoke," at best, "or as a pelican of the wilderness," Psal. cii. 6. And yet they think less of themselves. Psal. lxxiii. 22. "So foolish was I, and ignorant, I was as a beast before thee." And true it is, when God turneth from his people, and doth withhold those reviving influences whereby their souls have been kept in life and fitted for duty; then the princely wrestler with the angel falleth weary, becometh a worm, and as a home-born slave: otherwise why is he spoiled, and trode upon like a worm? Ah! wrestling Jacob is now worm Jacob: then is he,



in his own account, numbered among the dead, that was one of the threescore valiant men that waited on our blessed Solomon, or that was like one of those three, 1 Chron. xi. 18. that brake through the host of the Philistines, and drew water out of the well of Bethlehem; that hath run through a troop of difficulties, and leapt over a wall, to draw water out of these wells of salvation with joy. He is now, in his own account, like one going down to the pit, that used to mount up as with eagle's wings: he that was "beautiful" as Tirzah, comely as Jerusalem, terrible as an "army with banners," now, in his own account, is as an owl in the desert, and will be so, till God arise, and revive his work and people, and build up Jerusalem. Now, I say, if these things be true, then what wonder that the people of God press earnestly for reviving?

5thly, Consider the complacency that the people of God have in his company, and in the lively exercise of the graces of the Spirit, and you shall find, that it is no wonder that they press so much after his returning to revive them, Psal. lxxxiv. 10. "One day in his courts is better than a thousand elsewhere." But why find they so much complacency then? ver. 11. For there "the Lord" is a sun and shield, he will give grace and glory;" all which is very reviving to their souls. When is it that the people of God are well pleased to be gone from time to eternity, from wife and children to their head and husband? It is when revived. And it is this reviving that maketh them so willing to be gone; "Now let me depart in peace." Yea, that which maketh places and conditions pleasant unto them is God's being with them to revive them; yea more, it is this that bringeth the saints unto that holy strait between two, whereof Phil. i. 23. "I am in a strait between  
"two."

“ two.” Now, if reviving be such a thing as the people of God have so much complacency in, is it any wonder that they so diligently pursue a reviving ?

6thly, Consider the comprehensiveness of this mercy that the church pleadeth for ; it is comprehensive of all other mercies, whether small or great. If you look back to eternity, reviving hath the mercy of election in it ; it hath the mercy of thy effectual vocation in it ; it hath the mercy of reconciliation included in it ; it includeth thy justification ; it includeth free remission : if thou be revived, thou art elected, called, reconciled, justified, pardoned, because none but such are revived, and all such as are revived are justified, &c. It includeth healing of backslidings in it ; for what is backsliding but a fruit of spiritual deadness, that reviving doth remove ? for *sublata causa, tollitur effectus*. All the advantages of gospel-ordinances and of gospel-afflictions are included in it ; and he that attaineth to more spiritual life, carrieth away the advantage of all the gospel-comforts, and of all the gospel-crosses. There is joy and gladness included in it : and, to say no more of it, whatever maketh for peace in God, and in ourselves ; whatever fitteth the soul for doing and suffering ; and whatever maketh a gracious day of loving-kindness here, and a blessed, sure, and quick passage to the kingdom, or maketh you meet for the inheritance of the saints in light, this reviving comprehendeth it all. Now, is it any wonder that the people of God press so much for this, seeing it is such a comprehensive thing, and their mount Pisgah, from whence they look and see the King in his glory, and the land that is afar off ?

7thly, and lastly, Consider how capacitating this reviving is : it shakes off all those weights

that keep the people of God down, so that they cannot walk with a lifted-up heart in the ways of God. They are as that *avis paradisi* that Pliny speaketh of, that is hindered from mounting upwards, because of the weight that is tied to it. Now this reviving shakes off these weights, and layeth them aside, and so capacitateth the people of God for their work: it overcometh all the impediments and tentations that fall in between the people of God and their duty; it bringeth the mountains low, and exalteth him of low degree; it maketh the Christian a vessel always fit for the Master's use; and prepared for every good work: and is not this a great capacity? In a word, it putteth always work in the people of God's hands, and never suffereth them to stand idle, whether they be under a night of affliction, or a sun-shine of prosperity. Now, if it be so, what wonder is it that the people of God design this, as their one thing; at such a time, when his land is brought low? Thus much for the fourth thing propounded to be spoken to, which was this, That whatever difficulty be in reviving his land, yet his people, above all things, in all their approaches to him, should design it, and press earnestly after it.

The fifth thing propounded to be spoken to is this, That our blessed God, upon his return to his land and people, doth actually revive it. This is all the people of God desire for reviving of them, that he would return and cause his face to shine upon them, Psal. lxxx. last, "Cause thy face to shine upon us, and so we shall be saved." Zech. i. 12. compared with ver. 16. Ver. 12. the angel saith; "O Lord of hosts, How long wilt not thou have mercy on Jerusalem?" there is their low condition; but see ver. 16: "Therefore thus saith the Lord, I am returned to Jerusalem with mercies,

“ mercies, mine house shall be built up in it.” But when shall this be done ? It is when he returneth, that these reviving mercies come, and that Jerusalem is built up.

For clearing of this, I shall propound these three things to be considered.

1st, The first thing to be considered, in order to his returning to revive his people, is what is antecedaneous unto it.

2dly, The second thing is, What are the concomitants of it ?

3dly, The third thing is, to consider what he doth, after he hath returned, for reviving of his people.

For the 1st, which containeth the antecedents of his gracious returning to revive his people ; I shall name (and but only name) to you these eleven things, that are as so many reviving fore-runners of our King and Lord’s returning to Jerusalem with reviving mercies.

1. The first thing that goeth before, and telleth the King is coming to revive, is a sense of the present dead and hopeless condition that all is in. When he is to revive the dry bones of the house of Israel, he first maketh Ezekiel sensible how dry and dead they were, Ezek. xxxvii. 2, 3. &c. Before he come to Jerusalem with mercies, he makes them sensible of the indignation they were under for so many years ; and before he return to revive Jacob’s house, he maketh it sensible of the present sad condition it was in, as you may see from that Jer. xxx. 7. “ Alas ! for that day is great, so that none is like it ; it is even the day of Jacob’s trouble.” This is the sense they have of their present condition : but what followeth ? “ He shall be saved out of it.” This is the King’s returning to revive them. So, then, it is clear that a sense of the present dead and hopeless condition that all

is in, is an undoubted fore-runner of our King's being upon his way to revive all : and if so, then, by the rule of contraries, this stupidity, senselessness and unconcernedness of spirit that is amongst us, is one of the dreadful shadows of an approaching night, and of growing distance between our God and us, which few or none lay to heart.

2. The second fore-runner that goeth before, and telleth our King is coming to Jerusalem with mercies, is his peoples girding up their loins for to go forth to meet him. " Let your loins be girded about, and your lamps burning," and you waiting for the coming of the Bridegroom of your souls, Luke xii. 35, 36. " And ye yourselves like unto men that wait for their lord, when he will return from the wedding." Where you see clearly, that their girding up their loins is a clear fore-runner of their Lord's return. O for more spirituality ! for more fitness and disposition to run in his ways, to wrestle and fight against all those enemies that enslave the souls of his poor people ! Though we cannot command the wind, yet we may hoist up the sails and be ready, waiting for our Lord's return. This is the second fore-runner of his return to revive.

3. The third fore-runner of our King is great longings amongst his people. This word, How long, is never almost out of their addresses to God, Psal. xc. 13. " Return, O Lord, how long ?" Psal. vi. 3. " But thou O Lord, how long ?" and Psal. ci. 2. " O when wilt thou come unto me ?" Psal. lxxiii. 2. How long shall I dwell in a dry parched land, wherein there is no water ? Psal. xlii. 1. O how doth the poor soul faint, and long to see his courts, and his goings therein, as he hath seen him heretofore. Have you not seen his goings, even the goings of my King and my God ? are you not deprived of this sight ? why do



do not you long then, and say, O when shall I come and appear before thee? I am confident, before ever our reviving come, there shall be more longing, thirsting, panting, yea fainting for a living God. O when wilt thou come unto me? Thus much for the third fore-runner.

4. The fourth fore-runner that goeth before, and proclaimeth that the King is coming is the waiting posture of some principal courtiers for this glorious King. When he came in the flesh, two of his old courtiers, Simeon and Anna, did wait night and day for him, Luke ii. 25. Simeon was waiting for the consolation of Israel, and by and by he meets with him, ver. 28. "Then took he him up in his arms;" so ver. 36, 37, 38. She waited night and day, and at length findeth him, and "spake to all them that looked for redemption in Jerusalem," ver. 38. Where you see, about the time of the King's coming, his people usually are in a waiting and looking posture for him; they wait and look, and then he cometh. Courtiers of this King, go to your post, look and wait; "for he that shall come, will come, and will not tarry. This is the fourth fore-runner, viz. when his Spirit doth stir up his friends to wait and look for him.

5. The fifth thing that goeth before our Lord's returning to revive his land, is proclamations issued forth in our sovereign Lord's name and authority, in order to the removing of such things as hinder his people to come to him, and in order to the certifying of all persons concerned that the King is coming, Isa. lxii. In the first part of the chapter, God's remembrancers give him no rest till he bring forth Zion's righteousness: in the latter part of it, viz. ver. 10. and 11. our Lord, as one prevailed upon by their fervent prayers, commandeth them to "go through the gates,"  
"to

“ to prepare the way of the people, to cast up  
 “ the high way, to gather out the stones, and to  
 “ lift up a standard for the people ;” And, ver. 11.  
 “ to make public proclamation to Zion, that her  
 “ salvation cometh, his reward is with him, and  
 “ his work before him.” Whensoever, then,  
 you see the peoples way prepared, stumbling-blocks  
 taken out of their way, and the high-ways of Ja-  
 cob’s God cast up, you may be assured salvation is  
 on its way towards the daughter of Zion. Thus  
 much for the fifth thing that goeth before our  
 Lord’s coming.

6. The sixth fore-runner of our Lord’s coming  
 to revive his work and people is, the low and  
 hopeless condition of the people of God. When  
 is it that the Lord will judge his people, and re-  
 pent himself concerning his servants ? It is when  
 their strength is small, and there is none shut up  
 or left, Deut. xxxii. 36. When doth the Lord  
 put an end to his contending ? It is when the spi-  
 rits are like to fail before him, even the souls that  
 he hath made, Isaiah lvii. 16. And when is it  
 that our Lord cometh down to deliver his  
 people ? It is then when the affliction of Israel  
 is very great, Exod. ii. Now, saith he, will I  
 arise, Isaiah xxxiii. 10. And what is the fore-  
 runner of his reviving Israel ? It is this, Israel is  
 like a valley, full of dead and dry bones, that say  
 they are cut off for their parts. So that hence  
 you see clearly, that his peoples low condition,  
 and great affliction, is the fore-runner of his ap-  
 proaching salvation.

7. The seventh fore-runner of our Lord’s  
 coming to revive his people is, his pouring out  
 the Spirit of grace and supplication on his people ;  
 thereby enabling them to pray for it, and to  
 mourn bitterly for the sins that have deprived  
 them of it, Zech. xii. 10, 11. There is the Spirit  
 poured

poured forth ; and thereupon followeth our Lord's opening up the fountain, (Zech. xiii. 1.) and purging out of his house all the false prophets, that have called themselves prophets, and are not. Should not the faith of this make us pray, long, and pant for the living God ? This is the seventh fore-runner of our Lord's coming to revive his land.

8. The eighth fore-runner of our Lord, when he is on his way to revive his people, is his putting a stop to his wrath, that hath burnt against them in former times ; Deut. xxxii. 36. This is called a repenting concerning his people ; which imports these three things : 1st, *Solutio continui*, or his putting a stop to that contending with them, or walking contrary to them : and that either in part, when he stayeth his rough wind in the day of his east wind, Isaiah xxvii. 8. or in whole, when he puts a stop to all his anger, and turneth to comfort his people, as Isaiah xii. 1. " Thine " anger is turned away, and thou hast comforted " us." The 2d may be called, *Detestatio soluti*, whereupon he hateth the rod or instruments employed in pleading his controversy with his people. I was angry with my people but a little, but you have added to my wrath. This maketh them the object of his indignation, and turneth his smiting hand against them, in a most severe manner, to destroy the sinful kingdom. The 3d thing in it is, that which may be called *Rejectio detestati*, whereby our Lord may be said to cast away the rod wherewith he did smite his people. Whosoever then you find our Lord putting a stop to his anger, and as it were repenting himself concerning his servants, saying, What have I here, that my people are carried away captive ? then be assured, this is a blessed fore-runner of our Lord's returning to revive his land. This is the eighth

eighth thing that goeth before our returning Lord to revive his people.

9. The ninth fore-runner of our returning Lord to revive his people is, his removing those sad things that are the fruits of his indignation, and the woes that follow upon his departure from them. Now he beginneth to rise, and their darkness, drowfiness, and deadness pass away, and men go forth to their work. Ephraim doth not now eat Manasseh, or Manasseh Ephraim; but both do jointly set their hearts towards the house of the Lord, and serve him with one consent. The branch of the Lord is then beautiful and glorious, and the fruit of the earth excellent and comely for them that are escaped of Israel, *Isaiah iv. 2.* They that were called cast-out in the day of indignation, now sought out, *Isaiah lxii. last.* holy, and such as are written among the living in Jerusalem, *Isaiah iv. 3.* They that were in the bill of mortality in the day of indignation, are then found with a defence and covert in their dwelling place in mount Zion. So then, whensoever you see our Lord removing the sad effects of his indignation, then lift up your heads, for the day of your redemption draweth near.

10. The tenth fore-runner of our Lord to revive his land, is his darkning or blasing all the counsels of his enemies: when he maketh their counsellors mad, and turneth the counsels of the people to none effect that say, "Let us break his bonds, and cast his cords from us;" he frustrateth the tokens of the diviners, and causeth them to wander to their great vexation, or when he taketh them in their own snares, as *Psal ix. 15.* "In the net they have hid for others, is their own foot taken;" and ver. 16. "The wicked is insnared with the works of his own hands,"  
*Psal.*

Pfal. xxxiii. 10. "The Lord bringeth the counsel  
 " of the Heathen to nought, he maketh the de-  
 " vices of the people of none effect." And, ver. 13.  
 "The Lord (next) looketh down from heaven."  
 Where you may see, that his blasting or breaking  
 of the enemies counsel, is a true fore-runner of  
 our Lord's coming to give the poor his expectati-  
 on, Psal. ix. 18, 19. and to deliver their soul from  
 death; as Psal. xxxiii. 19. And therefore, to  
 conclude this, I say, whensoever or wheresoever  
 you can see our Lord's fore-runners going before  
 to prepare his way, clap hands and rejoice, for  
 the coming of our Lord to revive us draweth nigh.  
 Thus much for the tenth antecedent of his return-  
 ing to revive his land.

11. The eleventh and last fore-runner of his  
 Majesty's return to revive his land, is when the  
 national spirit is returned to his people that was  
 formerly gone; that is, when every man is found  
 for the land, not for the land's sins, but for the  
 land's preservation, that he may not destroy it;  
 and that mourneth for the land's misery; and that  
 is spirited for that which is the land's duty, in or-  
 der to the reviving of it, Ezek. xxii. 30. I sought  
 for a man, that is, for the land, that I may not  
 destroy the land, but I found none; and that is  
 faithful in maintaining the land's privileges; and  
 that, when others cry raze it, make it their care  
 to keep all things in their right order, and to hold  
 up the pillars thereof, Psal. lxxxii. 5. "The whole  
 " foundations of the earth are out of course."  
 Psal. lxxv. 5. "But I bear up the pillars thereof."  
 Thus much for the last fore-runner of our Lord,  
 when he is on his way to revive and quicken his  
 people.

2dly, The second thing I propounded to speak  
 to, in reference to his returning to revive his land,  
 is the concomitants thereof, all which are actually  
 O reviving



reviving to the people of God. There are three things that do accompany and attend our Lord's returning to revive his land and people.

1. The first thing that accompanieth his return to revive, and that doth actually revive his people, is the shining of his face, Psal. lxxx. last. "Cause thy face to shine." When he turned away, he did shew them the back, but not the face; they did look for him, but could not perceive him: but now when he is returned, he appeareth in his glory, Psal. cii. 16. It is true, he is glory itself, and always glorious in his appearances; yet, comparatively, he may be said to appear in his glory, or disappear, when to our sense, and for our help, he doth more or less manifest his power, or withholdeth it from us: when Zion shall be built up again, then Zion's King shall not only shine, but shine in his glory. Whereas thou formerly cried out, "My God, my God, why hast thou forsaken me?" why castest thou off my soul, and forgettest my distressed case? now thou art made glad with his glorious shining in his ordinances, to the inshining not only of thee, but of such also as are ordained unto life. Now he is returned, and you may see his reviving looks, smiles, beauty, and favour, that is in his countenance towards his bemoaning Ephraim. Desertions, then, and distance begin to flee away, and our God makes his appearance in all his ordinances, and is known to be the glory of his house, and to bear the same. This is the first concomitant of his returning to revive, he appeareth in his glory.

2. The second thing that accompanieth his returning to revive is his drawing nigh to his people, Lam. iii. 57. "Thou drawest nigh in the day that I called." But shall such a glorious Lord come nigh to me, that so appeareth in his glory? Yea, upon his turning to revive, he doth draw

draw nigh to his people, and causeth them to approach to him, Psal. lxxv. 4. "Blessed is the man  
 "that thou chusest, and causest to approach unto  
 "thee." This magnifieth his glory and greatness,  
 that when his people think he will no more take  
 notice of them, that then, when they are lowest,  
 and in the midst of trouble, he will draw nigh to  
 revive them, in the midst of them, Psal. cxxxviii.  
*ult.* "Though I walk in the midst of trouble,  
 "thou wilt revive me." Thus much for the se-  
 cond thing that accompanieth his return, he draw-  
 eth near to his people.

3. The third thing that accompanieth our Lord's  
 return to revive and quicken his people, is his  
 embracing his people, Song ii. 6. "His left hand  
 "is under my head, and his right hand doth em-  
 "brace me." You see it is this which the people  
 of God do expect and persuade themselves of,  
 upon his returning to revive them, Song viii. 3.  
 "When I should find him, I would lead him,  
 "and bring him to my mother's house." But  
 what then? why then "his left hand should be  
 "under my head, and his right hand should em-  
 "brace me." O how reviving is this, when your  
 God appearing in his glory, and drawing nigh to  
 you, doth embrace you in the arms of his ever-  
 lasting love! Shall not this actually revive, when,  
 after the small moment is over wherein he hath  
 forsaken thee, he, with great mercies, (I do not  
 know how great) will gather thee; and after, in a  
 little wrath, he hath hid his face from thee, he,  
 with everlasting kindness, will embrace thee? This  
 is the third thing that accompanieth our Lord's  
 return to revive and quicken his land.

4. The fourth thing that doth attend or accom-  
 pany our Lord's return is his wiping the faces of  
 his people after he hath embraced them. There  
 are two things that much stain the saints faces, *viz.*

tears and spots ; tears, I say, of discouragement and deep perplexity, when God's rebukes waste their beauty like a moth : their spots they have got by lying among the pots ; our Lord, upon his return, doth remove both these, and maketh them as the wings of a dove covered with silver, and her feathers as with yellow gold. And should not this prove reviving to thee, if God appearing in his glory, drawing near to thy soul, falling about thy neck, and embracing thee, would wipe all tears away from thine eyes, and wash away all the spots that stain thy beauty ? This is the fourth thing that accompanieth our Lord's return to revive his land, that proveth this, that on his returning he doth actually revive his people.

5. The fifth thing that accompanieth his return to revive his people is his cherishing of them. He findeth, when he cometh, many things dead, and much more ready to die ; all which he recovereth and preserveth by his tender cherishing of them, Deut. xxxii. 11. O what sweet entertainment doth he give his friends ! O how tender are the mercies that he cherishes them with ! how many cordials ! how many comforts ! who can tell ? every sight of his face is a cordial, every word of his mouth is a comfort, and all prove cherishing to that little life that remaineth, and that was ready to die. Thus much for the fifth thing that accompanieth our Lord, and that maketh his returning to be actually reviving to his land, he nourisheth it.

6. The sixth thing that doth accompany our Lord's return to revive and quicken his land is a present sense the land hath of some blessed virtue that hath gone out of him, for curing some bloody issues that undoubtedly would have ruined the land, if this had not been. It is like that passage you have Mark v. The woman found in herself that

that she was cured, and Christ found in himself that virtue had gone out of him : he now giveth proof of this to his people, that to him belong the issues from death, Psal. lxxviii. 20. He “ that  
 “ is our God, is the God of salvation,” and to  
 “ God the Lord belongeth the issues from death.”  
 And must not that be actually reviving to the people of God, that bringeth along with it issues from death ?

7. The seventh thing that accompanieth his return to revive his land, and is actually reviving to it, is divine intimations ; and that in reference to those four substantial things that the land was much perplexed about. The 1st is, That he hath not utterly rejected the land ; that he will not draw out his wrath against it to all generations ; that his mercy doth not fail for ever ; and that he will yet revive it again, that it may be glad and rejoice in him. The 2d is this, He giveth them divine intimation of this, that the land’s guilt is purged away ; “ I am he that blotteth out thine iniquity  
 “ for my own name’s sake,” Isa. xliii. 25. 3dly, He giveth them intimation of this, that he is their salvation, according to that desire of his people, Psal. xxxv. 3. “ Say unto my soul, thou art my  
 “ salvation ;” and maketh his people say, “ This  
 “ is our God, and the God of salvation,” we have waited for him, we will rejoice and be glad in him. 4thly, He giveth them intimation of this, that he will not hide his face any more from them, because he hath poured out his Spirit upon them, Ezek. xxxix. last. “ Neither will I hide my face any  
 “ more from them ; for I have poured out my  
 “ Spirit upon the house of Israel, saith the Lord  
 “ God.” Now, can these things be so, and his people not be actually revived ? Thus much for the seventh thing that doth accompany his return, and that maketh actually reviving to his people.

8. The eighth and last thing that accompanieth his return to the actual reviving of his people, is his vindicating the righteousness and innocency of his people from all these reproaches cast upon it. This you see experienced by Job, in the end of his trials, upon God's returning to revive him, chap. last, ver. 7. "For ye have not spoken of  
 " me the thing that is right, as my servant Job  
 " hath." You have it promised by God to quiet his people under trials, Psal. xxxvii. 6. "And he  
 " shall bring forth thy righteousness as the light,  
 " and thy judgment as the noon-day." You see likewise, that this is that which his remembrancers giveth him no rest about till he do it, Isa. lxii. 1. "For Zion's sake I will not hold my peace,  
 " and for Jerusalem's sake I will not rest, until  
 " the righteousness thereof go forth as brightness,  
 " and the salvation thereof as a lamp that burn-  
 " eth." And, in fine, the people of God being revived, you will find this is their triumphant song, Jer. li. 10. "The Lord hath brought forth  
 " our righteousness; come and let us declare in  
 " Zion the work of the Lord our God." And what can be more reviving to a land than our Lord's bringing forth its righteousness, and his appearing to the joy of his out-cast friends, and to the shame of their brethren that hated them, and did cast them out, saying, "Let the Lord be glorifi-  
 " ed?" as you may see he promiseth to do, when he returneth to revive his land, Isa. lxvi. 5. Now, can it be so, and yet his land not actually revived thereby? Thus much for the eighth and last concomitant of our Lord's returning, that maketh it actually reviving to his land.

3dly, I come, in the third place, to shew you, That upon his returning he doth actually revive his land; and that in regard of the reviving consequences that do follow upon his returning to  
 revive



revive his people. I am necessitated to study brevity, having so much already swelled this discourse above what I intended; and therefore I shall only touch these fourteen things that follow in at our Lord's back (so to speak), and that are reviving to his people, when he returneth to his land.

1. The first thing that followeth on his returning, and that proveth reviving to his people, is the removal of clouds of darkness that either did hide him from them, or did hide their case from themselves. And truly this is a reviving thing to the watcher that watcheth for the morning, to see day break, and shadows flee away. What wonder then the church pray, "Until day break, and shadows flee away, turn O Beloved!" And it is far less wonder to see the people of God revived upon the Beloved's return, and the flying away of the shadows, Song-ii. last. This is the first thing I name that followeth on his return, viz. long shadows of empty profession, and threatening clouds of God's indignation, then, and at that time fly away.

2. Upon his return to his people, then "his Spirit returneth to them again." You know, upon his with-drawing, the Spirit with-draweth, as to its influences and operations, Lam. i. 16. but upon his return, O how chearful are his poor saints! how enlarged, confirmed and comforted in themselves! This is one of the first things God promiseth in order to the reviving of his people. Zech. xiii. 1. "In that day will I open up a fountain to the house of David, &c." Those wells that were sealed before, are now opened, and waters are found in the wilderness, and rivers in the desert, Isa. xli. 17, 18. This is a second thing that followeth on his return, and which is reviving to his people.

3. This

3. This followeth on his return, he maketh known his mind to his people; he speaketh no more in parables, or in dark sayings; he keepeth no longer silent, but uttereth his voice; and the poor of the people, that put their trust in him, know it to be the word of the Lord; as you have it in the like case expressed, Zech. xi. 11. “ And so the poor of the flock that waited upon me, knew that it was the word of the Lord.”

4. The fourth thing that followeth upon his return to revive his land, is his causing of wars and contentions to cease; Psal. xlv. 9. “ He maketh wars to cease unto the ends of the earth:” and his making his people serve him with one consent, as Zeph. iii. 9. “ That they may all call on the name of the Lord, to serve him with one consent.” Then his people see eye to eye, and such as erred in spirit come to understanding, and whatever is destructive is removed out of the holy mountain; peace is within her gates, and prosperity within her palaces. God having blessed his people with peace, he putteth an end to all that strife and debate that hath been very hurtful to his people.

5. The fifth thing that followeth on his return to revive his land is his bringing back of his captives and banished to their own land, Jer. xxxi. 17. “ And there is hope in thy end, that thy children shall come again to their own borders.” He will say to the north, “ Give up; and to the south, Hold not back;” he will search and seek Zion out, and she shall be called Sought-out, a city no more forsaken. You shall not then question thus, Why doth not the King bring back his banished? For then he will call, and they shall come to his rising and returning, to revive his work and people.

6. The

6. The sixth thing that followeth upon his return, is his building up of Zion; then he restoreth the tabernacle of David that is fallen, Amos ix. 11. He buildeth up Jerufalem, when he hath appeared in his glory, Pſal. cii. 16. he restoreth the paths, and repaireth the breaches, Iſa lviii. 12. that ſo his people may have a peaceable habitation, and a ſure dwelling place.

7. The ſeventh thing that followeth upon his return to revive the land, is his taking up his dwelling in the land, Pſ. lxxxv. 9. “ His ſalvation is nigh  
“ to them that fear him, that glory may dwell in our  
“ land.” Where you may ſee that his glory taketh up its dwelling in the land, upon the back of his returning to, and reviving of the land: and till then not only muſt Iſrael dwell in tents, but Iſrael’s God, and the ark of his covenant, muſt and will dwell in a tabernacle. Thou may’ſt be ſatisfied with what maketh for thy own eaſe, and for the advantage of thy private and particular deſign; but that which followeth on his returning, and his land’s reviving, is glory, taking up its habitation in the land, ver. 9. of this pſalm. This is the ſeventh thing that followeth on our Lord’s return to revive his land.

8. The eighth thing that followeth upon our Lord’s return to revive the land is this, the flocks then paſs under the hands of him that telleth them, Jer. xxxiii. 13. “ In the cities of the mountains,  
“ in the cities of the vale, and in the cities of the  
“ ſouth, and in the land of Benjamin, and in the  
“ places about Jeruſalem, and in the cities of Ju-  
“ dah, ſhall the flocks paſs under the hands of  
“ him that telleth them.” They had been ſcattered in the cloudy and dark day, and had been plagued with the inſtruments of fooliſh ſhepherds, that famiſhed what was fed, did not bind up what was torn, nor yet did ſeek that which had gone aſtray.

astray. Now the Lord, upon his returning to revive his land, delivers his flocks from such, "and  
 "causeth them to pass under his hands that telleth  
 "them, and that will seek that which was lost, and  
 "bring again that which was driven away, and  
 "who will bind up that which was broken, and  
 "strengthen that which was sick," Ezek. xxxiv. 14-  
 15, 16. This shall be for your reviving who have  
 been hated by your brethren, that cast you out  
 for his name's sake, (at least pretending so) and  
 said, Let the Lord be glorified: but thus shall he  
 appear for your joy, and they shall be ashamed,  
 Isa. lxvi. 5. This is the eighth thing that follow-  
 eth upon our Lord's return to revive his land.

9. The ninth thing that followeth upon our  
 Lord's return to revive his land is this, his esta-  
 blishing of the land in the blessed possession of  
 what maketh for its peace and happiness, Psal. cx.  
 13. They pray for his return. What followeth  
 on this? see ver. 17. "Establish the works of our  
 "hands upon us." Now this settlement may re-  
 late, (1.) To their office, that he will then fix them  
 in that office that they had been cast out off by  
 their brethren that hated them. (2.) It may relate  
 to that power, that, by virtue of that office, they  
 were invested with, that that shall be established  
 upon them. (3.) It may relate to the exercise of  
 that power, in the prosecution of the ends of  
 their office, which before they had no access unto,  
 for they were cast out. (4.) It may relate to what  
 they had done already, by virtue of this their of-  
 fice that now had fallen under contempt: their  
 fasts and prayers were now fallen under reproach;  
 iniquity was cast upon them; they were grown  
 old, and ready to die, and did much stand in need  
 of establishment. (5.) It may relate to the necessa-  
 ry supplies of the Spirit, that were formerly with-  
 held, whereby they were enabled, according to  
 that

that power that was given to them, to declare unto Jacob his sin, and to Israel his transgression. (6.) And lastly, It may relate to his countenancing them at their work, and acceptance of them and it when they had done it: all which were made to shake in the day of indignation, wherein the Lord turned away from them. Now, O how reviving a follower of our Lord's return to his land would this be ! Let this then be the ninth thing that followeth in order upon our Lord's return.

10. The tenth thing that followeth upon our Lord's return is the shaking of the tents of Cushan (so to speak.) Strangers they fade away, and are frightened out of their close places. Good Lord ! what is it that frighteneth them ? day breaketh, and they must to their dens, Psal. civ. 22. He cometh to his land as a refiner, Mal. iii. 2. and they cannot abide the day of his coming, for he will sit as a refiner, and they are all dross, dreadful corrupters, that walk with slanderers. He cometh and shooteth, and all men that see fly away, Psal. lxiv. 8. This is one thing that followeth on our Lord's return to revive his land.

11. The eleventh thing that followeth on our Lord's return to revive his land is his beautifying all his people and ordinances, that were stained, either by the weakness of friends, that gloried more in the holy mountain than in God, or by the madness of enraged enemies, that were set on fire of hell against the same. Now these our Lord, upon his return, beautifieth, by clothing his priests with salvation, and by making his saints shout for joy. This is that which is prayed for by the church, Psal. xc. 17. " And let the " beauty of the Lord be upon us." And it is that which is spoken of by our God, as a fruit of the plentiful rain that he promiseth, Psal. lxxviii.

9. com-



9. compared with ver. 13. " Yet you shall be as the wings of a dove covered with silver."

12. The twelfth thing that followeth on his return to revive his land is the conversion of sinners unto the Lord, Acts xi. 21. " And the hand of the Lord was with them, and many believed on Jesus, and turned to the Lord." Psal. li. 13. Sinners shall then be converted unto thee; they shall come and say, We will go with you, for we hear God is with you. And, as conversion-work is now revived, so up-building and confirming-work now goeth on; the plentiful rain confirmeth the inheritance that hath been long wearied.

13. The thirteenth thing that followeth on his return is this, he having shewed mercy on his land, causeth the enemy to the land to shew mercy on it also, that before had no favour for it, but cried, Raze it, raze it to the very foundation, Jer. xlii. 12. " And I will shew mercies to you, that he may have mercy upon you, and ye shall return to your own land." There is no mercy can be shewed to his people by others, when he removeth his mercy from them; and none are able to deny them it, when he sheweth mercy upon them.

To add no more, in the last place, This usually followeth on our Lord's return to revive his land, he causeth men to have better thoughts of his people, and place more confidence in them, Zech. xii. 5. " And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength, in the Lord of hosts their God." And truly, they are happy governors that are in such a case. I might further speak to that communion and fellowship that is now between him and the land, and of that joy that followeth upon his return to revive. But I must close. Thus much then for this fifth thing propounded

propounded to be spoken to, *viz.* that upon our Lord's returning, he doth actually revive his people, as I have made to appear, from the consideration of the reviving antecedents, concomitants, and consequents of his glorious Majesty's returning.

The sixth thing that is to be spoken to, according to my method propounded unto you, is, that there is nothing more refreshing and rejoicing to his land, than his returning to, and reviving of it.

The seventh and last thing is this, that a land, thus quickened and made glad upon our Lord's return, should rejoice and be glad in their God and King. I would have shewed you the necessary connection, between his reviving his people, and their rejoicing. 2dly, What it is to rejoice in him. 3dly, How his land may be said to rejoice in him. 4thly, Why his land, thus revived, must glory in him the God of their salvation? But fearing, if I should enter on these things, that they would lead me into deeper waters, that I could not pass through, and so not only make this present stream, that goeth forth from the sanctuary, a Rezin of contention, but also that which for its bulk and quantity would go over all the banks and limits set unto it, and render your passage over it more difficult and dangerous; therefore, reader, as I am willing (for thy sake) to stop, and hold in, (though with pain) so I expect thou wilt excuse this, seeing it is for thy sake. Therefore to conclude all with a few words unto his land, from all that I have said about it:

The first thing I would do (if I had not already done too much) would be to charge the land with its own deadness: "O Israel, thou hast destroyed thyself!" Where are these revivings you have had? may I not say to you, as David's brother

said to him, "What hath become of these few  
 "sheep that were in the wilderness? what hast  
 "thou done with them?" Consider this, lest he  
 make us more desolate, and as a land not inhabi-  
 ted.

Secondly, I would say this to you, That all  
 the deaths that are on the land do not de-  
 stroy that relation that is between God and the  
 land: it is his land, though it be in a dead and  
 desperate condition for the present: we would  
 hold this fast, and plead with God to return to  
 the land, because it is his.

Thirdly, I would say this unto you, That of  
 all things we should beg of God a spirit to pray  
 for his return to the land, to mourn for the land's  
 sins and misery, and to plead for the removal of  
 the land's deadness, that we may be glad and re-  
 joice in him.

Fourthly, I would say this unto you, That  
 such as would have him returning to the land to  
 revive it would much wrestle with their own  
 hearts to persuade them to return to him; for he  
 hath promised, if we will return to him, he will  
 return to us, and pour out his Spirit upon us.  
 Make use of your present cross, and of your fu-  
 ture hopes, to stir you up the more to turn unto  
 him: O that God would turn this generation to  
 himself again! then should we find him returned  
 to revive us.

Fifthly, I would call you to consider; That  
 however our Lord sometimes is like a hind, and  
 like a roe, making haste, yet ordinarily he car-  
 rieth on his work by degrees; and he hath his fore-  
 runners, such, or the like of them; I have laid  
 before you, and cometh richly accompanied with  
 great things, that declare him to be a great King,  
 and followed with a great train, that filleth the  
 temple with glory, and his land with joy.

Sixthly,

Sixthly, I would have you adverting to this, That there is a great difference between his reviving his people in the midst of the years of their bondage, and his reviving when he bringeth them out from the pit, pot, or miry clay : it is neither day nor night under the one dispensation ; it is a bright day of loving-kindness under the other.

Seventhly, Consider, that whatever be the land's present deadness, yet the residue of the Spirit is with him, and thou mayst have it, if thou seek for it as silver, and diggest for it as for most precious gold : James i. 5. " If any man lack wisdom, " let him ask of God, who giveth liberally, " and upbraideth not."

Eighthly, I pray you pray to God, that what is yet alive may not die : O how much, and how many are dead already ! Do what you can to preserve these things alive that do yet remain with us, and are ready to die.

Ninthly, I would call you to look out, and see how near he is to his land, to see his land's affliction, to hear his land's groans and sighs, to protect and defend his land, and to avenge his land on all its sins, that have brought it very low.

Tenthly, I would call you to consider, that he is the land's friend, and hath mercy and salvation for it, and is willing to hear thee plead about the land, to put him in remembrance of the land, and to stand in the gap, to turn away wrath, that he may not destroy the land ; he will work for the land, and who shall let it ?

Eleventhly, and lastly, I would conclude all with this consideration, that the reviving of his land is a great and difficult work ; it calleth for many hands employed about it ; mine are not sufficient for it, that am as one born out of time ; yet, as a  
friend

friend to his land, I have shewed my willingness to contribute to the reviving of his land : will you come into the sanctuary's waters, and study to be more concerned about his land, and plead till he return and revive it? If you will engage upon it, that work (which I have engaged on in the cloudy and dark day, and whereby I have been made more sensible of its death, and more hopeful as to its resurrection and reviving) may prove more easy to you, more profitable to others, more acceptable to thy unworthy fore-runner, and you may happily be admitted to see what I only am helped to believe ; and so thou mayst be in a better capacity to express the land's joy, and sing over the Lord of the land's praise, upon his returning and reviving of his people. Now to conclude all, I shall end my work with lifting up weeping eyes, and a pressed down heart under the weight of his dead work, unto our God in the heavens, and pray in the words of my text, " Wilt thou not " return and revive us, that thy people may rejoice in thee?" thus a little altered, as being compared with the 9th verse, " Surely thou art " nigh to return and revive us, that we may rejoice in thee, and that thy glory may dwell in " our land." Even so come Lord Jesus, come quickly, that thy dead may praise thee ; even so turn, Beloved, that our shadows may flee away : let all the people say, Amen, hallelujah ; and let Babylon's smoke flee up to heaven. Hallelujah.

F I N I S.



